December 24, 1955

PRESBYTERIAN LIFE

CALIFORNIA

CHRISTMAS 1955

The six nativity paintings reproduced in this issue were selected for PRESBYTERIAN LIFE by Alfred H. Barr, Jr. A trustee and the director of collections, Museum of Modern Art, New York, Mr. Barr holds that "the primary purpose of the Museum is to help people enjoy, understand and use the visual arts of our time." An internationally known scholar and a foremost authority in the field of contemporary art, Mr. Barr is chiefly responsible for bringing together the best collection of modern art in the world. He also serves as chairman of the Commission on Art, National Council of Churches.

Known for his light, clear, style, Mr. Barr is the author of many Museum publications, including *Matisse: His Art and His Public; Picasso: Fifty Years of His Art;* and a best-seller, *What Is Modern Painting?* He edited *Masters of Modern Art*, the Museum's major Twenty-fifth Anniversary Year publication.

A member of the Brick Presbyterian Church, Alfred Barr's father and grandfather were both Presbyterian ministers; his father, professor of homiletics at McCormick Theological Seminary.

Before becoming the Museum of Modern Art's first director in 1929, at the age of twenty-seven, Alfred Barr, Jr., taught history of art briefly at Vassar, Princeton, Wellesley, and Bryn Mawr. He received his A.B. and M.A. from Princeton, his Ph.D. from Harvard University.

Alfred H. Barr, Jr.

John A. Mackay

"The supreme function of the Christian Church is, in the Protestant view, to bear witness to God. The Church exists to witness to the gospel, the Good News of human salvation in and through Jesus Christ."

That is but one of scores of clarifying and challenging paragraphs in Dr. John A. Mackay's definitive essay, "Protestantism," page 11. From time to time PRESBYTERIAN LIFE has presented in a Christmas issue a special feature designed to interest Presbyterians not only for an evening's reading but also for reference throughout the months of the year about to begin. "Protestantism" is an essay to be read and kept for rereading, for personal reflection and group discussion.

Dr. John A. Mackay is president of Princeton Theological Seminary, chairman of the International Missionary Council, and president of the World Presbyterian Alliance. He was Moderator of the General Assembly in 1953-54.

Born in a pioneer among Protestant countries, Scotland, he studied in his homeland, in the United States, in Spain, and in Germany. After ordination in the Presbyterian Church U.S.A. in 1916, Dr. Mackay was sent as educational missionary to Peru. From then to 1936 he was engaged in Protestant work in Latin America, where a Protestant has continually had to be ready to explain and witness the faith that he holds. From that demanding yet enriching background, Dr. Mackay has come to be recognized as one of the foremost interpreters of the Protestant faith in the world today.

Presbyterian Life Dec. 24, 1955

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Vol. 8 No. 25

Unto You Is Born This Day a Savior

PAINTINGS OF THE NATIVITY

"And yet it was night when he was born. That is an eternal illustration: It must be night—and becomes day in the middle of the night when the Savior is born." —SOREN KIERKEGAARD

CALIFORNIA
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Selections and Commentary by Alfred H. Barr, Jr.

Usually we think of Christ's Nativity as happening at night. The three Wise Men followed a star, and the shepherds kept watch over their flocks by night. "It Came upon a Midnight Clear" and "Silent Night" are perhaps our favorite Christian hymns. In spite of its title, the greatest English poem on Christmas, Milton's "Hymn on the Morning of Christ's Nativity," is a night piece; and so is Crashaw's strange but equally beautiful "Hymn of the Nativity."

Even the secular and pagan accretions to Christmas are nocturnal—the hanging of stockings before the fire at bedtime, the benign apparition of Santa Claus in the wintry night, the merry opening of presents before a candle-lighted tree with the shades drawn to baffle the sun. Our favorite secular Christmas poem is "The Night Before Christmas."

So, appropriately, El Greco's nocturnal *The Adoration of the Shepherds* has been chosen to be reproduced in color on the cover as the first of six paintings of the Nativity.

El Greco, a contemporary of Shakespeare, was almost forgotten for three hundred years. Yet today, in the mid-twentieth century, he is one of the most admired of all the old masters. His distortions and exaggerations, his unrealistic light and color, his lack of "finish," which together once made him seem a bizarre eccentric now make him a great precursor of modern painting. His truth was not the truth of ordinary experience or conventional idealization. His was the truth of religious ecstasy and his Nativity is a vision in which the Virgin and Joseph, shepherds and angels flicker, quiver, gesticulate, as if consumed by flames which seem to spring from the quiet, radiant Child. Away in the distance through the arch at the right one sees the shepherds again and the glory of the Lord that shone round about them.

Not all the paintings of Christ's birth are night pictures. In fact two of the greatest of them, the one by Piero della Francesca *(page 5)* and the other by Hugo van der Goes *(pages 6, 7)* are bathed in the cool, clear light of day.

Our other three Nativities, the Aertgen van Leyden *(page 4)*, the Baroccio and the Altdorfer on pages 8 and 9, are faithful to the night, indeed exploit it with various and beautiful effects.

All six paintings represent the Christmas story according to Luke. In his account, humble shepherds, rather than the three imposing Magi, serve as the first adoring witnesses. In contrast, the Magi with their oriental treasure and their consultations with King Herod give Matthew's version a certain worldly elegance, and painters ever since an excuse for sumptuous pageantry.

The painting on the cover: *The Adoration of the Shepherds* by El Greco (Spanish, 1541-1614), courtesy of The Metropolitan Museum of Art.

NATIVITY

by Aertgen van Leyden, *Holland (1498-1564), The Louvre*

We saw Thee and we blest the sight,
We saw Thee by Thine own sweet light.

So sang the shepherds in Crashaw's poem as they remembered the holy radiance we see in El Greco's *Adoration* (on the cover) and in Aertgen van Leyden's *Nativity*. The light seems heightened by the dark, towering, foreground figure of Joseph, cloaked in red, his back turned. At the right a ring of small angels huddle over their carols. They are balanced, at the left, by antiphonal shepherds who appear in the doorway, one of them puffing his cheeks as he plays his bagpipe. His comical face recalls the tradition of late medieval humor which persists even in this sophisticated composition. This Nativity was painted in Holland about 1525.

NATIVITY

by Piero della Francesca, *Italian (1416-1492), National Gallery, London*

Piero della Francesca's *Nativity* and El Greco's *Adoration* differ as the day and the night and in almost every other way. Joseph and the shepherds are relegated to the background. The angels are no flitting cherubs but statuesque figures who form a living wall between the Christ child and the humbler creatures, men and animals, beyond. The Virgin kneels in adoration. The dramatis personae seem isolated from each other, immobile, aloof. El Greco's Nativity suggests a holy ecstasy, Piero's a mystical meditation, solemn, calm, and deep. The original was painted between 1475-80 in central Italy.

DETAIL: The shepherds' heads

ADORATION WITH SHEPHERDS

by Hugo van der Goes, *Flemish (1435-1482), Uffizi Gallery, Florence*

Hugo van der Goes's magnificent *Adoration with Shepherds* was painted in Ghent about 1475 for Tommaso Portinari, a Florentine banker and merchant who was serving in Flanders as agent for the great House of Medici. It was commissioned for the Portinari family chapel in Santa Maria Novella. When it arrived in Florence, the triptych immediately won great and lasting fame. Its huge size, its complex but controlled composition, and above all, its extraordinarily vivid realism deeply impressed the Italians. Even the great Piero della Francesca seems to have studied the Portinari altarpiece in his nobly simplified version of the same subject *(page 5)*.

In the two side panels Hugo van der Goes has painted Portinari and his family and their patron saints, the women on the right, the men on the left. The side panels are united with the central subject by a continuous landscape panorama. Far off, if we look closely, we can see the figures of Joseph and Mary approaching Bethlehem, and in the right-hand panel, the three Magi followed by their camels.

Where Piero austerely reduces his cast of characters to a minimum, Hugo is generous. Besides the Holy Family, there are four saints, five donors, three shepherds, and—to use Milton's couplet:

And all about the courtly stable
Bright-harnessed angels sit in order serviceable.

Contrary to our Merry Christmas spirit, all are solemnly attentive, even melancholy, as if meditating on the final Passion rather than on the birth of the Savior—all, that is, except the three shepherds whose faces and hands wonderfully express gradations of eagerness, tender devotion, awe.

THE BIRTH OF JESUS

by Frederico Baroccio, *Italian (1528-1612), Ambrosian Library, Milan*

Two nocturnes: Frederico Baroccio's above; Albrecht Altdorfer's opposite. Baroccio's Nativity is immediate, intimate. We stand beside the ox a few feet from the Child, who with his "own sweet light" illumines the stable, his adoring Mother, and Joseph, who opens the door for the peering shepherds. The sentiment is obvious and the Virgin is charming, yet both escape banality through the artist's sense of style. *The Birth of Jesus* was painted in the sixteenth century at the height of the Catholic Counter Reformation.

BIRTH OF CHRIST

by Albrecht Altdorfer, *German (?1480-1538), Munich Gallery*

We must search in the shadows of Altdorfer's romantic ruin before we can find the Child, His family, the ox, and the ass. The pervasive night is scarcely disturbed by the glory shining over the faraway shepherd and his sheep. The sensitively drawn grasses, the lovingly detailed bricks seem to join in this poetic Christmas hymn as eloquently as the cluster of angels. Albrecht Altdorfer was a friend and portraitist of Luther.

MEDITATIONS

By Harold Blake Walker

Something Waiting, Go and Find It

When they saw the star, they rejoiced with exceeding great joy. (Matthew 2:10)

One of the most vivid of my childhood memories takes me back to the evening before Christmas many years ago when I watched three camels, led by three make-believe Wise Men, plod along a busy Denver street. The camels had been borrowed from a circus, and I suppose the Wise Men were circus attendants. Nevertheless, they put on a good show, and we who were children then loved it. It was like a bit of the ancient world marching into contemporary history.

The wise men led their camels to the foot of a towering building at the top of which a lighted star shone in the night sky. I did not notice the modern setting of the drama, the lumbering streetcars and automobiles of 1910. On the contrary, my imagination took me back 1,900 years, and in a wonderful hour I re-lived the ancient pageant.

Each year at Christmas that bit of ancient history marches into the present —an old, old story that never grows old. We are intrigued by the pageantry of Wise Men following a star. I wonder why? To be sure, there are elements of romance and drama in it, much that appeals to the imagination. But something else is there, too, for the quest of the Wise Men is our quest. They are our eternal contemporaries. There was something missing in their lives as there is something missing in ours, and they heard the summons: "Go and find it." They were not ne'er-do-wells, not poor men like the shepherds. On the contrary, they were men of distinction, and the gifts they carried to the manger suggest they were men of means. But when they caught sight of the star "westward leading, still proceeding," they followed it.

The Wise Men are symbols, I think, symbols of men and women everywhere who are comfortable but not satisfied, reasonably well-to-do, but restless. They have everything, and yet nothing to live for and nothing to live by. They hear an incessant inner summons: "Something waiting, go and find it." Surrounded by everything they want or need, they are haunted by humdrum, weighted down with ennui. There is no challenge in the days, no thrill to the dawn. If only they could catch sight of the star and rejoice again "with exceeding great joy."

The Psalmist speaks of "the destruction that wasteth at noonday," and he means the thing that so often happens when life comes to its midstream. The dreams of youth fade, and we know nothing much will be different in the years to come. We have passed the "point of no return" in business, and henceforth promotions will go to younger men. There is little ahead of us, except more of what we've already had.

A friend of mine said the other day concerning a teacher we both knew: "Jim has given up. He is just going through the motions of teaching until he retires a couple years from now." That can happen more easily than we suspect. Our children are grown. They do not need us now. In fact, they hope in a kindly fashion we won't be too much in the way. We will have enough, a pension or some savings perhaps, and we don't need to worry. But there just isn't any life to our lives. Something is missing—a star, maybe.

It takes something more vital than things or honors to keep life going beyond "the destruction that wasteth at noonday." I suspect that is what struck the Wise Men, living an honored life of comfort and quiet somewhere east of Jerusalem. And they wanted something better, something they could find and then take back home to renew and inspire the days of their years. They wanted something to worship, to love, to serve, and they weren't sure just what until their eyes caught sight of the star. A deep inner restlessness sent them on their way, a feeling of "something waiting, go and find it."

It is suggestive to notice that when the Wise Men got to Jerusalem they looked for the King in the wrong place. They went to the palace of Herod. "Where is he that is born King of the Jews?" they asked innocently. A king ought to be in a palace, in a golden crib, surrounded by fluttering attendants. A star had no business hovering over an humble manger in a half-forgotten suburb of an important city.

Quite possibly the Wise Men were deceived by what they expected, by what they wanted to find in a king. At the very least they wanted to find power and the dignity of position in the King of the Jews. Obviously, however, what they wanted was not where they wanted to find it.

That seems to be our difficulty, too. What we want isn't where we would like to find it. We want joy in living, but we would like to find it on a European cruise, not in the gentleness of generosity, serving the King where we are. We want peace of mind, but we would like to find it in the pious formula of some book we can read at one sitting, not in day-to-day loyalty to a King born in a manger. We want a lift for our lives, something to relieve boredom, but we look for it via television or something more exciting, not in great devotion to Christ's Kingdom.

In reality, the star hangs over our place of business, and the manger is beside our desk if we have the wit to see them. They lift our work above sheer routine and make it an offering, a chance to worship the King in the way we toil. A dull, listless carpenter, when asked about his work, described it as earning a living. A radiant man, selling hardware, said he was helping others to make a living. And there's the difference. There is a vast contrast between just keeping house and worshiping the King by making a home. When we are not just a teacher or a clerk or a secretary, but a living soul with something of life in our hands to fashion after the pattern of one born to be King, we find what we want where it is.

And that brings us to the conclusion of the matter, to the fact that the star stopped and hung over a manger, the most commonplace, uninspiring spot on earth, and gave it a halo. It was as if Something Magnificent out there in the vastness had reached down into human life to share it and to guide it. Certainly that is what the Wise Men made of Christmas. "When they saw the star, they rejoiced with exceeding great joy." And no wonder. Henceforth they would not need to go rushing off to far countries seeking what they needed most.

Christmas means simply that God steps down out of the misty vastness of things to share our sorrows and hurts, our fears and defeats. He is in the common places of life with prodigals and saints, and we cannot leave him behind. He loves us with an everlasting love. That is why we feel the summons, "Something waiting, go and find it," when life is drab and colorless at the "noonday." That is why life is strangely empty when we are trying to be a star on our own, so busy loving ourselves we can't even think of loving God.

Maybe you have hung a star somewhere in your home, over a mantel, or on a Christmas tree. That is where the star belongs. God's love reaches down "where two or three are gathered together" in affection and trust. Wherever we find love and hospitality, God is there as a guest. Whenever there is gentleness and a little song of hope, God is there. So the Wise Men understood when they stood beside the manger. No wonder "they rejoiced with exceeding great joy."

PROTESTANTISM

REMBRANDT

"Where Christ is, there is the Church"

by John A. Mackay

This essay first appeared in *The Great Religions of the Modern World*, a book edited by Dr. Edward J. Jurji and published by the Princeton University Press, which granted permission for its use in *Presbyterian Life*. Revised in 1955 to include important developments in world Protestantism in the last decade, the essay is available in pamphlet form and may be secured from the Theological Book Agency, Princeton Theological Seminary, Princeton, New Jersey.

In reformed theology, religion does not exist for personal happiness or for public utility; it exists for the worship and service of God. It serves man best when it puts God first. "Man's chief end is to glorify God and enjoy him forever."

It is an impressive, but unhappy, fact that the Christian religion, the most influential and aggressive of the great religions of mankind, has been represented for the past four hundred years by three separate traditions, Eastern Orthodoxy, Roman Catholicism, and Protestantism. These traditions, while they all derive from a common source and are one in essential Christian loyalties, differ from one another in very important respects.

The Christian tradition which took historical form most recently is known by the general name of Protestantism. In its institutional expression, Protestantism is the youngest of the three Christian traditions. To be more specific, it is that Christian tradition which owes its ecclesiastical form, its confessional position, its spiritual attitude to the attempt made in the sixteenth century to give a more adequate expression to Christianity than that which was current at the time. The historic endeavor to restore the Christian religion to its native, pristine glory is commonly called the Protestant Reformation. This revolutionary movement in the field of religion became the source of a diversified expression of Christianity. Because of its variegated character, Protestantism as a phenomenon in history is difficult to define. "If we are thinking of a purely historical definition of Protestantism," says Ernst Troeltsch, "we soon recognize that for Protestantism as a whole, it cannot be immediately formulated." From the viewpoint of its inner religious spirit, however, as distinguished from that of its outer diversified expression, Protestantism can be readily defined.

Some important facts should be held in mind. While Protestantism emerged in history at a given time and under special circumstances, its ideas and spirit were not a creation of the sixteenth century. For these it claims high antiquity. It was the contention of the Protestant Reformers, and continues to be the contention of their successors, that the religious emphases that began to be made in that century were not discoveries of new truth, but rather recoveries of ancient truth. The Reformers did not regard themselves as discoverers but as restorers. They did not think of their work as opening up new paths, but as reopening old paths, great highways of truth, which in the course of Christian history had been abondoned or grown over. Their emphasis from the beginning was positive, not negative.

The term *Protestant,* it is true, suggests at first thought a negative attitude. It has been interpreted as an attitude of pure dissent from a positive position. Nothing could be more untrue, historically and etymologically, to the famous "Protest" which was presented at the Diet of Spires in 1529, and which gave its name to the new religious movement. The German princes and the representatives of the fourteen free cities which had embraced the principles of the religious reform did not "protest" against ideas; they appeared in the role of "protestants" because a curb had been placed upon the free propagation of truths which were decidedly positive in character. Etymologically, moreover, protest means dissent only in a secondary sense. The essence of the word is to "state as a witness," to "aver," "to make solemn affirmation." As we engage, therefore, in the study of what Protestantism is, it is well that our minds be disabused of the idea that what will engage our attention is a negative dissent from a positive position. The genius of Protestant Christianity is affirmation, not negation.

We begin with a description of Protestantism from the viewpoint of history. Within the perspective of the last four centuries, Protestantism has expressed itself in two main religious types. These may be called (A) Classical Protestantism, (B) Radical Protestantism. By Classical Protestantism we mean the great churchly systems, which, while they revolted against what Christianity had become,

retained a catholic sense of the Church. Classical, or churchly, Protestantism has been represented by the Lutheran, the Reformed, and the Anglican Churches. Radical Protestantism is the word used to designate the so-called "sect" phenomenon in Protestant history. It embraces religious groups and schools of religious thought which were formed around some particular emphasis to the right or to the left, which the members of the group felt to be expressive of the essential core of Christianity.

CLASSICAL PROTESTANTISM

CLASSICAL Protestantism, toward which, it may be remarked, Protestantism as a whole is steadily moving at the present time, discovers certain common characteristics of a basic kind. Its leaders, the Reformers of the sixteenth century, proclaimed to the world that the Reform movement was not a schism from the Church, but a schism in the Church. They claimed to be heirs of the full Biblical and Patristic heritage of the Christian Church. They were not sectarians. They viewed themselves as men whom God had commissioned to fight his battles and the battles of his Church in a degenerate time. Against the authority of the Papal See, which in the medieval period had come to claim plenary jurisdiction over all Christendom, they made their appeal to Jesus Christ himself, and to the "next free General Council of Holy Christendom." Classical Protestantism appealed to origins against developments in Christian history. It proclaimed a once-for-allness in the redemptive activity of God, both with respect to what he did for men, and with respect to what he said to men regarding their relationship to him. It affirmed that Christianity is primarily an individual relation of the soul to God, founded upon the once-for-all redemptive act which God wrought in Christ, and maintained by the abiding presence of the Holy Spirit in the Christian heart. It made its appeal from a religious hierarchy to Christ, from tradition to the Bible, from an ecclesiastical system to the living fellowship which the Spirit created at Pentecost.

1. Lutheranism

Earliest among the general expressions of Classical Protestantism is Lutheranism. By Lutheranism is meant that particular Christian emphasis and those particular Churches which owe their origin to the activity, spirit, and emphasis of Martin Luther. Lutheran Churches are found chiefly in Germany, the Scandinavian countries, and the United States. Following their founder, they have been profoundly concerned throughout their history about two main things: the life of the soul, and the worship of the sanctuary. Luther's agonizing concern about the problem of personal sin, his dramatic release from its fetters through the Biblical truth of justification by faith, his religious subjectivity and love of song have left their imprint upon the Lutheran tradition.

It is the supreme function of the Church, according to the Lutheran view, to see to it that the Word of God is truly preached, and that the sacraments are rightly administered. In the Lutheran communion, questions of polity and order have always been secondary to a concern for the preaching of the Word and the administration of the sacraments. The individual lay Christian fulfills his function when he bears witness to God by a holy life and discharges his secular duty with a sense of religious vocation. The glory of Lutheranism lies in the spiritual inwardness it has created in its adherents. Its emphasis upon faith, liberty, and brotherly love gave rise to some of the finest expressions of Christian piety, both individual and corporate. Bach, the prince of musicians, was a child of the Lutheran tradition.

The Church has not been regarded by Lutherans as responsible for the secular order. They have consistently maintained that the attempt should not be made to apply the law of love to the realm of politics. Because of sin, the political order does not and cannot operate in accordance with the laws of God's Kingdom. In consequence of this attitude, there has grown up in Lutheranism what must be regarded as an unhappy detachment of the Church from secular society. The latter has been allowed to develop according to its own laws. The Church has not felt itself responsible to dictate to rulers or to influence state policy. It has demanded only that it be left entirely free to preach the Word and to administer the sacraments, and that all its members shall enjoy freedom to pursue their religious life in tranquillity and peace.

While the accusation is utterly false that to Luther belongs the main responsibility for Adolf Hitler and German Nazism, it is true that the traditional detachment of Lutheranism from public affairs in Germany made it easier for society and the state in that country to pry themselves loose from Christian direction. It is, therefore, an exceedingly important fact in contemporary Protestant history that the great Lutheran communion, both in Europe and the United States, is beginning to revalue its social responsibility.

MARTIN LUTHER

JOHN CALVIN

2. Calvinism

Second in historical order, and first in the order of its influence and the number of its adherents in the Protestant world of today, is Calvinism, or, as it is also called, Reformed Christianity.

Reformed Christianity originated in the work of John Calvin, whose passion was to reform existing Christianity so that it might resemble original Christianity. Calvin, a Frenchman, and the only man of his time who was the peer of Erasmus as a Humanist, passed through a profound religious experience, as a result of which, in the words of his follower, Beza, "he renounced all other studies and devoted himself to God." By means of his theological writings, especially *The Institutes of the Christian Religion*, and his activities as a preacher, lecturer, and church organizer in Geneva, where he settled after his exile from France, Calvin became one of the most revolutionary figures in religious and secular annals. More than any other man in his time, he saved Europe from disaster. While the passion of Luther, the former monk, was the soul and its salvation, the passion of Calvin, the former Humanist layman, was truth and a doctrine of God. He was a God-intoxicated man. Feeling himself to be heir to the whole Christian tradition, as expressed in the Bible and the great Fathers of the Church, Calvin became the architect of the most massive and potent system of theology in the history of Protestantism, the Protestant counterpart of the great *Summa* of Thomas Aquinas. Yet, significantly enough, as demonstrating Calvin's sense of continuity with the Christian past, *The Institutes*, his theological masterpiece, is essentially an extended commentary upon the Apostles' Creed. This fact reveals how closely linked Calvin felt himself to be to the historic Christian faith. He became at the same time the architect of an ecclesiastical structure which was destined to exercise a profound influence upon the political history of Europe and the Western world.

Reformed theology, following Calvin, makes several important emphases. Religion does not exist primarily for personal happiness or for public utility; it exists for the worship and service of God. It serves man best when it puts God first. The source of Christian doctrine is Holy Scripture alone, which is "the infallible rule of faith and practice." The criterion by which a doctrinal position must be judged is the influence it exercises upon life, for "truth is in order to goodness." Pure doctrine must express itself in pure living on the part of all who profess it. In the words of that compendium of Calvinistic doctrine, the Westminster Shorter Catechism, "man's chief end is to glorify God and to enjoy him for ever." The Christian, who lives thus, develops in his life an asceticism of a very special character, an asceticism-in-the-world, which leads him to live the life of God in full contact with the secular order. This attitude determined the attitude of Calvinists toward work and public office. Calvin's crest, a flaming heart in an open hand, the offering of personality in its wholeness to the living God for sacrificial service, constitutes the genius of the Reformed view of life. Its representation in art is Rembrandt's famous picture, *The Syndics*.

Reformed Christianity has a high doctrine of the Church and of the Church's responsibility for the secular order. The Church, in Calvin's words, is "the foundation of the world." It is "the holy community which in its life must demonstrate that God has created the world in order that it may be the theater of his glory." In its visible expression the Christian Church is made up of "the whole multitude, dispersed all over the world, who profess to worship one God and Jesus Christ, who are initiated into his faith by baptism, who testify their unity in true doctrine and character by a participation of the sacred supper, who consent to the word of the Lord and preserve the ministry which Christ has instituted for the purpose of preaching it." The government of the Church is in the hands of a presbytery, which is made up equally of ministers and laymen, ministers who are "teaching elders," and laymen who are "ruling elders." For Calvin, schism is the worst of all evils which can effect the Church. "Whoever departs from the Church," he said, "denies God and Jesus Christ." To the end of his days Calvin longed for the reunion of Christendom. His consistently ecumenical spirit has been reborn, as we shall see later in this study, in a rebirth of Church and ecumenical consciousness in the Protestant world of our time.

The Church, however, does not fulfill its full mission in the world as the instrument of God's glory when it is merely concerned about preaching the Word, administering the sacraments, producing Christian piety, and carrying on its own institutional life. It has also a mission to the community. Reformed Christianity has profoundly influenced cultural, political, and social life in every country where it has been a dominant influence. In Scotland, John Knox, Calvin's great disciple, established a school alongside every Church. At the time of the American Civil War, the Presbyterian Church led all the Christian Churches in the number of colleges it had founded from the Atlantic to the Pacific. It is also worthy of note that in the American Revolution the only clergyman who signed the Declaration of Independence was John Witherspoon, the Presbyterian president of the College of New Jersey, now Princeton University, and that the first ecclesiastical body to hail the new order was the Presbytery of Hanover in Virginia. It is equally notable, as a fact of contemporary history, that Fascism has not appeared in any country in which Reformed Christianity was the dominant expression of religious life. The man whose influence inspired the organization of the Confessional Church in Germany was Karl

Barth, the famous Reformed theologian who dared Hitler, and sounded the return to Biblical Christianity.

Calvinistic influence in thought is found historically not only in the Presbyterian or Reformed family of Churches, but also in the Anglican, the Congregational, and the Baptist Churches. The ecclesiastical influence of Calvinism is found in those Churches whose polity has been based upon presbytery, which in the Reformed system takes the place of the hierarchy in Episcopal Churches. Reformed Churches are widely scattered throughout the world, and constitute together the largest single body of Protestant Christians.

3. Anglicanism

The Anglican Church is the Church of England, which since the reign of Henry VIII has been the Established Church of that country. Taking historical form as a separate ecclesiastical entity, following a quarrel between Henry VIII and the Pope, the Anglican Church owes it specific character and spirit not to anything associated with the notorious English monarch or his reign but to great men like Richard Hooker and Jeremy Taylor who, in the reign of Elizabeth, became the creators of Anglicanism as we know it.

The Anglican Church has always aspired to be, as T. S. Eliot has expressed it, "a mean between Papacy and presbytery." This is true not only in an ecclesiastical sense but also in a doctrinal sense. Anglicanism has had, from the beginning of its separate existence, an intense sense of the Church and of its own continuity with the Church of the Apostles. This sense of the Church, "the Church of Christ which was from the beginning, is, and continues until the end," to quote the words of Richard Hooker in the second book of his *Laws of Ecclesiastical Polity*, has determined the spirit and attitude of Anglicanism throughout its history. Regarding the Church as an extension of the Incarnation, and its own role as that of mediating between the Churches of the Reformation, and the great hierarchical Churches whose ancient seats were at Rome and Constantinople, the Church of England has followed a *via media* ("a middle way"). It has been as one has put it, "a Catholic Church with prophetic elements." Its genius has not been to revolutionize but to permeate. It has sought to keep within its pale all those who profess loyalty to the Church, however different their emphases may be upon specific issues not relating to the basic Anglican allegiance. While being Calvinistic in its essential doctrine, as this is expressed in the Thirty-Nine Articles, considerations of polity and liturgy rather than considerations of doctrine have, generally speaking, determined Anglican history and decisions. Viewing Anglicanism within the general framework of Protestant doctrine and life, it might be remarked that in its theology, especially in recent times, it has laid great stress upon reason as a necessary supplement to faith. A certain asceticism and an emphasis upon the moral responsibility of the Christian to exercise self-discipline have been marks of Anglican piety.

JEREMY TAYLOR

Some further facts regarding Anglicanism are worthy of note. In full communion with the Church of England are the Episcopal Church of Scotland and the Protestant Episcopal Church in the United States of America. From time to time, all Churches belonging to the Anglican family meet in conclave at Lambeth, England, at an ecclesiastical gathering presided over by the Archbishop of Canterbury. At this gathering decisions are made for the guidance of the Anglican Church and its affiliated communions. Within Anglicanism are found, as a matter of fact, three main groups of churchmen, all of whom are equally devoted to the Church: the Evangelicals, or Low Churchmen, who stress the Gospel and the great principles of the Reformation; the Anglo-Catholics, or High Churchmen, who stress the Catholic element in the Anglican tradition, the importance of Apostolic Succession, and the Real Presence in the Eucharist; the Modern Churchmen, doctrinal radicals, whose passion it is to come to terms with secular culture as represented by philosophy and science. The Church of England, particularly under the leadership of the late lamented Archbishop of Canterbury, William Temple, has given outstanding leadership in the new Ecumenical Movement and in the approach of the Church to social questions. The comprehensive character and mediating genius of Anglicanism appear in the fact that, apart from the Roman Catholic Church, the Protestant Episcopal Church in the United States was the only Christian communion which remained undivided at the close of the American Civil War.

RADICAL PROTESTANTISM

By Radical Protestantism we mean those Christian groups or schools of religious thought which broke away little by little from the churchly systems of Protestantism described above, or which originated independently of these. Such groups, which have varied greatly in size and importance, have constituted the "step-children of the Reformation." On the one hand, they have been nonconformist in character; on the other hand, by stressing elements in the Christian religion of vital importance for the Body of Christ, they have been not infrequently the very "salt" of Christianity. The influence of the "sect" and the "sect" phenomenon in the history of Protestant Christianity, especially in the United States, has been of a very decisive and transforming character. At the same time it was the spectacle presented by the manifold diversity of Protestant communions, of which there are more than two

hundred and fifty in the United States alone, that led the French Catholic Churchman, Bossuet, to write his famous *History of the Variations of Protestantism*. In Radical Protestantism are two main types: the Evangelical, and the Humanist.

Evangelical

The Evangelical type of Radical Protestantism embraces all those Protestant groups, denominations or churches, which maintain a separate existence within the Protestant family through a sincere desire to bear witness to that kind of Christian fellowship or to that form of life or doctrine which, in the judgment of the members, conforms most closely with the Will of God as revealed in Holy Scripture. Their passion has been to grasp and express in both doctrine and life the inmost meaning of Christian discipleship. Under the inspiration of this passion, there have appeared periodically in Protestant history, churches of "gathered" or committed Christians. The "gathered" church is a church whose members are what they are not because of family connections or for conventional reasons, but because of their personal commitment to Jesus Christ and to that for which the fellowship stands. The religion of the "gathered" church has been marked by a certain primitivism in a double sense. It has been elemental religion, that kind of religion which, in the words of William James, is an "acute fever" and not a "dull habit." It has, at the same time, represented a desire to have daily life conform to the most primitive Christian pattern. In the sphere of morals, the lives of those belonging to the "gathered" church have been marked by a severe, and oftentimes legalistic, rigorism. Their sense of the Church in the classical meaning of that term has been slight. For them the Church is essentially a voluntary association.

Protestant Christians of this type have played a very decisive part in religious and political history since the Reformation. They have been used by God to keep alive certain essential elements of Christian faith and practice. In the political realm, they have played an important part, as did Roger Williams, for example, in leading the state to grant complete religious freedom to all citizens. They have been traditional champions of the rights of man. The British Labor party drew its chief support at first from the ranks of religious Nonconformism.

Most representative and important among the Evangelical expressions of Radical Protestantism have been the Baptists, the Congregationalists, the Methodists, and the Quakers.

The Baptists, who are the successors of the Anabaptists of pre-Reformation times, have stood for the necessity of personal religious commitment as the prerequisite for Christian baptism. They constitute the largest body of Protestant Christians in the United States and have been marked, especially in the South, by great evangelistic fervor.

The Congregationalists owe their separate existence to a polity which makes the individual congregation the ultimate ecclesiastical unit. Congregationalism, traditionally Calvinistic in its theology, exercised a decisive influence on the religious life of New England in colonial days and gave birth to the universities of Harvard and Yale. Today Congregationalists are among the chief supporters of the ecumenical movement, and a considerable number of the leading theological minds in America belong to the Congregational communion. In their polity Baptists are also congregationalists.

Methodism originated under John and Charles Wesley as a movement within Anglicanism to secure that all who called themselves Christians should take their calling seriously and live holy or sanctified lives. Methodists constitute a large and influential group in world Protestantism. More interested in life than doctrine, Methodists have frequently taken the lead in the initiation of social reform. The largest single ecclesiastical body in Protestantism is the Methodist Church of the United States.

The Quakers, or the Society of Friends, have stood since the days of George Fox, the founder of the Society, for the reality of the inner light in the Christian soul as a source of spiritual insight and a guide to daily living. Members of the Society of Friends both in the Old World and the New have been marked traditionally by a profound human passion and social concern. In time of war they have been pacifists who devoted themselves unstintingly to alleviating suffering.

In the world of today all four of these denominations, which began as "gathered" Churches with an intense "sect" consciousness, manifest the same inclusiveness in their membership that marks the Protestant Churches of the Classical tradition.

Humanist

The Humanist type of Radical Protestantism has been supremely concerned with the relation of the Christian and the Church to secular society. One of its major passions has been to vindicate Christianity to "men of taste" and to accommodate it to reason and the most approved cultural categories. Its representatives have generally been individuals, or groups of individuals, drawn from many churches rather than whole religious bodies in the ecclesiastical sense. Turning from revelation as the supreme guide of thought, men of this type espoused reason as the ultimate source of truth. Maintaining that the highest role of religion is to be

JOHN WESLEY

the soul of culture, they have aimed to fit Christianity into the prevailing cultural pattern. Their ultimate criterion of religious truth has not been the Christian revelation but some discovery of science or some philosophical principle or value. For Protestants of this "modernist" type, the Christian Church has been little more than a sociological institution. It has been to them one of the forces, perchance the highest, "among the various spiritual and cultural forces which are working in the same general direction of the ultimate good." Some would even suggest that the Church is simply "a voluntary association for providing services on Sunday for that section of the community which chooses to take advantage of them."

This highly secularized expression of Radical Protestantism represents the most extreme aberration from the central Christian tradition for which essential Protestantism has stood and continues to stand. Within the Protestant world of today the influence and prestige of this secularized variety of the Protestant spirit are very markedly on the wane. It is important, however, that we take this viewpoint into account in order to obtain a clear conception of the historical range of Protestant opinion. In this way we shall be prepared for a basic study of the eternal core of Protestantism, and of the new and striking developments in the Protestant world which constitute one of the chief religious phenomena of the twentieth century.

GEORGE FOX

DOCTRINAL EMPHASES

From historical description we pass to theological interpretation. It will be our endeavor in this section to express the soul of Protestant Christianity. Amid and beneath all the diverse manifestations of Protestantism in history, we discover certain major emphases which together constitute the inmost core of Protestant faith and life.

The supreme authority of the Bible

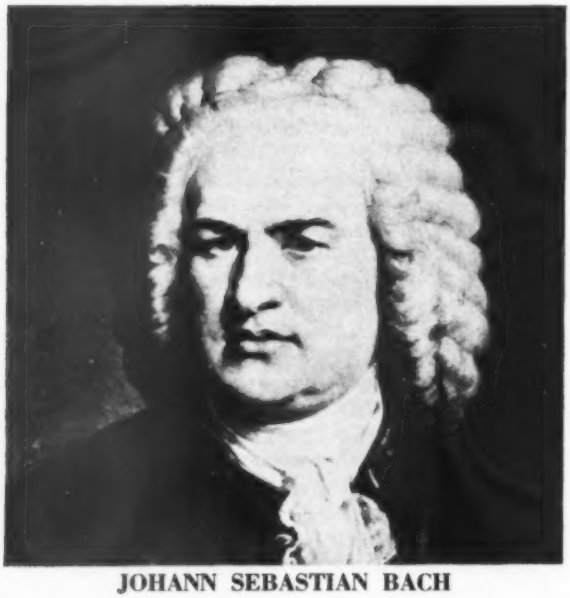
Protestantism emerged in history with the affirmation that the Bible, the Scriptures of the Old and New Testaments, rather than tradition or the Church, constitutes the supreme authority in all questions relating to Christian faith and practice. This affirmation was directed against the authority of the Roman Catholic Church, particularly the Papacy, which had vested in itself the authority formerly exercised by the Ecumenical Councils. The Protestant Reformers proclaimed that authoritative knowledge of God and his will is derived from a study of Holy Scripture. The Bible, which in the medieval Church had existed only in a Latin version, was now translated from the original Hebrew and Greek into the several languages of the West. It soon began to be studied not only by churchmen and scholars but also by the common people. The presupposition that underlay the translation of the Scriptures into the vernacular tongues of Europe, and later of the whole world, was and continues to be, that the Holy Spirit, under whose inspiration the writers of the sacred Record had done their work, would lead humble souls to a saving knowledge of God. Tradition, which had come to be regarded as coequal in authority with the Bible as a source of our knowledge of God, and the Church, which had become the proximate rule of faith and the supreme interpreter of revelation, were now studied and judged in the light of the Bible.

The restoration of the Bible to the supreme place of religious authority which it had occupied in the early Church has had far-reaching implications for Protestant thought and life. One implication touches the meaning of divine revelation. The classical Christian affirmation is that God has spoken. The eternal silence has been broken. The inscrutable mystery has been unveiled. There is a word from the Lord. Truth exists. This truth is redemptive truth. It has taken the form of great redemptive deeds wrought by God in behalf of man, and of luminous prophetic words which interpreted those deeds and made clear to man the nature and will of God for his salvation. The record of those deeds and words we have in the Bible. The core of the Bible and the clue to its understanding is the gospel. The gospel is the Good News of what God has already done for man in Christ, and is ready to do for any person who believes the record concerning Jesus Christ, the Savior. They only, however, really understand the Bible and attain a knowledge of God and his redemptive will who come to the study of Holy Scripture, not because of intellectual curiosity, but through a deep concern to discover authoritative answers to the agonizing questions about God, sin, and destiny.

Biblical truth is moreover personal truth. Being a book about redemption, the Bible is supremely interested in answering the quest of a person who comes to it with the query, "What must I do to be saved?" This question is answered in the form of an encounter between God and the earnest reader in such wise that the centuries are telescoped, and a redemptive encounter takes place again. Not only so: From the hour of the great encounter onward, it

is in and through the Bible that the Christian soul holds communion with God. Through the Bible also, the will of God is revealed to the Christian for his behavior in the concrete process of living. The Bible is, therefore, not only the supreme source of our knowledge of God and the supreme theater where God and man meet; it is also the chief medium of our communion with God and the chief guide in the proper conduct of life.

As regards an understanding of Biblical truth, the Bible is to be interpreted in terms of categories which are native to itself. Being a book about redemption, that is to say, about the supernatural disclosure of God to men as a redeeming God, the Bible cannot be understood in terms of any categories and forms of thought which are alien to the basic presupposition that God revealed himself in a redemptive manner in the life of Israel. Basic for a true understanding of the Bible is the recognition, for example, that one of its central categories is that of a "covenant" between God and his people whereby he promises to bless them and they promise to do his will. Moreover, being a book about redemption, the Bible is authoritative only in its own particular sphere. As a document with a history, it is to be studied and investigated with the most rigorous historical and scientific criteria. Under such scrutiny, a flood of light has been thrown upon the origin of the Biblical records, as also upon the elements that entered into Israel's religion. The important thing about the Bible is, however, that whereas the human, often all too human, elements are abundantly present, God used lowly and unworthy people and religious elements of a plebeian and even exotic character to communicate himself and his purpose to men. His self-communication moved progressively from the early origins of Israel's history through the great prophets of Israel and Judah, took personal and absolute form in Jesus Christ, and was perfected in the Apostolic era of the Spirit. Revelation as a whole is bound together by the central reality of the Redeemer, so that there is a sense in which one can call the Bible a book about Jesus Christ. It is in the measure in which he becomes known in his saving power that the Bible becomes truly understood. While it is not true that the Bible is the "religion of Protestants," as has sometimes been said, it is true that the Bible produced the Protestant Reformation and has inspired and determined the Protestant expression of the Christian religion.



JOHANN SEBASTIAN BACH

The centrality given to the Bible in Protestant faith and experience exerted a profound influence upon those forms of cultural development which are Protestant in their inspiration. Popular interest in the Bible gave a great impulse to public education. Literacy was promoted in order that men might learn to read the Scriptures. Where the Bible has been diffused, the common people have become literate, while culture in every sphere has been transfigured. In many instances the Bible itself was the first book to be translated into the language of a people. In other instances, a particular translation of the Bible gave classical expression to the language in which it appeared. The great figures, episodes, and teachings of the Book have entered as a creative force into the main stream of many a literature. It is a striking and symbolical fact that Rembrandt and Bach, two of the greatest masters in the history of art, one in painting, the other in music, were Protestants, and that their greatest creations were directly inspired by the text of Holy Scripture. Both men were profound students of the Bible whose inner meaning they succeeded in interpreting in a way that no other artists have ever done.

The unmediated Lordship of Jesus Christ

The centrality of Christ in Christian thought and experience, and the unmediated character of relations between him and the souls of men, is a basic Protestant emphasis. Jesus Christ does not submit to control or patronage even by the Church, as the Grand Inquisitor in Dostoevski's famous legend thought He should. He maintains himself in sovereign freedom, using the Church as the agent of his will, but bringing it into judgment when it becomes presumptuous and assumes prerogatives which Christ has never relinquished. A fourfold affirmation makes up the Protestant insight into the meaning and significance of Jesus Christ and his relations with men.

1. Salvation is obtained through faith in Jesus Christ. The doctrine of justification by faith has been called the formal principle of Protestantism. Its meaning is this: Man is saved, not by ethical striving or achievement, but by the joyous acceptance of God's gift of salvation. Good works do not save men; they are the fruits of men who are saved. God offers to man the complete redemption which was wrought out for him in the life, death, and resurrection of Jesus Christ. To the reality of this redemption, man gives his assent, acquiescing in the fact that he owes salvation not to his own goodness, but to the goodness of Another. By an act of consent or commitment, he gives himself to that Other, the living Christ, with whom he identifies himself in thought and in life. In this view of faith there are, accordingly, two elements: one, the element of assent by which the mind grasps and acquiesces in what God has done for men in Christ; the other, that of consent or commitment, whereby a man identifies himself wholly with Christ in thought and in life. In saving faith, therefore, there is assent to a proposition, and consent to a Person.

Believers in Christ, whoever they may be, enter upon a life of unique privilege and responsibility. They are constituted "priests." As such they have full right or access to

God through Christ at all times. It is their corresponding responsibility to live lives of utter dedication to God, in the secular as well as in the religious sphere. The doctrine of the "universal priesthood of believers" is a basic Protestant affirmation.

2. Jesus Christ is the sovereign Lord of the Church and of the world. While affirming that Jesus Christ founded a Church which is his Body, and that outside this Church there is no salvation, Protestantism affirms that Jesus Christ has not abdicated. He continues to direct affairs in the Church and in the world. As the Lord of the Church, he can bring and does bring the Church into judgment. That being so, a Church that bears the Christian name may so far depart from the mind of Christ in faith and practice, as virtually to become apostate and to be, in the words directed by the Lord of the Church to one of the churches in the Apocalypse, "spewed out" of his mouth. It means also that there may be times when an individual Christian may have to appeal to Jesus Christ against the Church. This is the significance of the famous words of Pascal when he said: "If my letters are condemned in Rome, what I condemn in them is condemned in heaven: to thy tribunal, O Lord Jesus, I appeal." That was the profoundly Protestant affirmation of a great Roman Catholic saint. It was in the spirit of that affirmation that the Protestant Reformers made their appeal to Jesus Christ himself against those who carried on the affairs of the Church in his name.

Jesus Christ should be equally sovereign in the affairs of the state. It is never legitimate for Protestants to make any pact with, or derive special advantages from, a form of government whose principles run counter to the truths of the Christian religion, or which challenges the right of the Church to proclaim God's truth and to live in accordance with his will.

3. A third affirmation is this: **The concrete figure of Jesus Christ, as he appears in the Gospels, is the normative standard for human life.** Whenever, as has frequently happened in Roman, Orthodox, and Protestant circles, the way of life and thought which was characteristic of the historical figure of Jesus is not taken seriously, the quality of Christian living immediately declines. The so-called "Back to Jesus" movement, and that of the "Quest of the Historical Jesus," which were Protestant in their inspiration, despite all the great limitations attaching to this approach, gave to the Christian Church the concrete living figure of Jesus in a form in which the Church had never possessed him before. That Figure, divested of the elements that belonged merely to his own age, sets before each succeeding generation of men a concrete and authoritative standard of human behavior. While it is true that lives of Christ have been rather autobiographies of their authors than biographies of Jesus, they do enshrine the eternal truth that the most important thing that any man can do is to face the Man and to order his life in accordance with the life of Christ.

4. The fourth affirmation regarding Jesus Christ is: **The Risen Christ is the perennial source of strength for action.** Protestant piety has stressed the reality of communion with the living Christ, not only on the part of great saints but also on the part of simple believers; not only in the sacrament of the Lord's Supper but amid the routine of daily living. "Lo, I am with you always, even unto the end of the world," said Christ. These are the words which David Livingstone called the "words of a gentleman." A sense of comradeship with the living Christ, to whom one can go at all times for forgiveness and cleansing, for sympathy and strength, has been one of the chief marks and sources of inspiration of Protestant Christian personality. Because of the overwhelming fact of Christ as the ever present and living Lord, Protestant Christians have not been aware of any necessity to have recourse to the Virgin Mother or to the saints as special intercessors. Having the living Lord himself, they have felt the need of no other. This Christocentric character of religious experience amid the routine of daily living and in all the great crises of life has been a characteristic of Protestant Christianity.

The witnessing responsibility of the Church

The supreme function of the Christian Church is, in the Protestant view, to bear witness to God. The Church exists to witness to the gospel, the Good News of human salvation in and through Jesus Christ. Whenever the Church, as the "Body of Christ," thinks and acts as if it were an end in itself, or engages in activities in which the reality of the gospel does not hold a central position, it fails to fulfill its primary function.

Witness must be borne to the gospel by word and by life. The centrality of preaching, of proclaiming the gospel by word, has been one of the chief characteristics of Protestant Christianity. Ideally speaking, the gospel must be proclaimed with passionate conviction: with conviction because it is true, with passion because it is important and because obedience to it is urgent. It must be proclaimed also with unmistakable clarity in the language of every people. Clarity in the proclamation of the gospel involves a thorough knowledge of the Bible, where such knowledge is obtained; personal experience of the power of the gospel; an adequate theological system in which the gospel is central. The form of speech used in proclamation must be such as to convey the significance of the Good News in the most compelling form. The heart of man and the culture of the time must be assiduously studied in order that communication may take place in such a way as to be challenging and luminous.

It is for the Church also to bear witness to the gospel by life. No witness will be more effective than that of personal piety, of spiritual inwardness, of victorious living on the part of those who profess the name of Jesus Christ. But witness must be borne no less by a deep human or social passion. If men are to take seriously the presentation of the Good News about God, goodness must validate the presence of truth; good works must prove the reality of faith. However, personal ethical behavior and Christian philanthropy are not enough. The Christian Church must proclaim God's righteousness for all human relationships, and must throw its weight at all times upon the side of righteousness.

Everything which the Church does in bearing witness to the gospel by word and by life must have as its principal aim that individuals and communities may respond to the call of God. In order to exist truly, the Church, in accordance with the inner meaning of the term *exist*, must "set out," "sally forth," along the highways of life, bearing witness before all men, in every circumstance and in every

age, to the Good News that God has given a definite and final answer to the agonizing problems of man's life.

CONTEMPORARY DEVELOPMENTS

We have now come to the most important part of this essay, a consideration of the developments that are taking place in Protestant Christianity in our time. For Protestantism, let it be emphasized, has not yet reached its religious majority, nor discharged its full historical mission. It is still in process of becoming; its heyday is not behind it, but before it. The complete meaning of what happened at the Reformation four hundred years ago has still to be expressed in life and doctrine and ecclesiastical organization. Other things, too, must happen which did not enter into the thought of the Reformers.

That Protestant Christianity is crossing the threshold of a new era in its history is abundantly clear. It is rediscovering its soul. Protestant Churches are becoming increasingly aware of the greatness of their heritage from the past. The glory of the gospel and its implications for the world have captivated afresh the Protestant imagination. A sense of contemporary mission is deepening. Contact has been established with the Eastern Orthodox Church. Protestant and Orthodox Churches constituted in 1948 the World Council of Churches. The Roman Catholic doctrine of the Church and the bearing of its pretensions upon the future of Christian unity are being studied afresh, and from a fresh point of view. The expansion of Evangelical Christianity into every representative area of the world and the coming, in consequence, of a world-wide Evangelical community, has given a new sense of ecumenicity. The global character of contemporary problems, the physical unity of the world and its tragic spiritual disunity, constitutes a new challenge to Evangelical action. The connection between human welfare and the religion prevalent in a given country has come up for new study. The devastating effects of religious monopoly and the suppression of religious freedom in large areas of the world, not only in countries where non-Christian religions have prevailed but even in others where the dominant religion has been Christian, have made a profound impression upon the Protestant mind. At the same time, there is much sober reflection upon the fact that the nations which proved victorious in the recent world struggle and which will have to assume a major responsibility for the world of tomorrow are nations whose religious background has been predominantly Protestant or Orthodox.

"Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become."

Four major developments have been taking place in Protestantism in recent years which will have a far-reaching influence upon the history of Christianity and the future of human civilization. Let us state what these are and pass on to consider each one of them in turn. First: The meaning of the historic Christian faith is being grasped afresh. Second: The reality of the Holy Catholic Church, the *Una Sancta* ("the one Holy Church"), and its implications for the Christian community and the family of nations have caught the Protestant imagination. Third: A reawakened sense of responsibility for the secular order inspires a passion for a new *Corpus Christianum* ("a Christian body"; that is, "a civilization dominated by Christian principles"). Fourth: The formulation of an ecumenical theology, made necessary by the world-wide expansion of Evangelical Christianity and the new problems of culture and civilization, is being initiated by Protestant thinkers.

The rediscovery of Christian orthodoxy

After a somber period during which it appeared as if Protestant theology was to succumb completely to a liberalism whose assumptions were derived from reason rather than from revelation, a powerful reaction has set in. The way was prepared for a renaissance of orthodoxy by the study of certain thinkers who had been largely passed by. The discussions of Pascal and Kierkegaard on the nature of truth and of Christian truth in particular; the devastating critique of man and human nature by Dostoevski and Nietzsche disposed men's minds to take seriously the realism of the Bible. God became greater and more transcendent; man became meaner and more problematical. The religious romanticism which had immersed God in nature and divinized man received a shattering blow when in 1918 Karl Barth, a Swiss country pastor, published a commentary on Paul's Letter to the Romans. The number of allusions to Kierkegaard, Dostoevski, and Nietzsche in this epoch-making book show how those thinkers had prepared the soul of Barth to listen with fresh understanding to the powerful voice of Paul as he spoke again to Western religion and culture. Once more the transcendence of God became real in the high places of Protestant theology; the Word of God became potent and authoritative once again; the gulf between God and man, between sin and righteousness, between truth and falsehood, between perdition and salvation became apparent; while the Bible as the written Word, and Jesus Christ as the personal Word of God, took on new meaning. The tremendous fact was brought home to thinkers that when God speaks, the content of his word is not information to satisfy man's curiosity but a command that summons him to obedience. The inner meaning of religion, as a total response of human personality to God, became clear. The impossibility of understanding the Bible without taking up the adventurous attitude which the Bible demands also became manifest. Existential theology, that is, theology grounded upon man's total response to God, as against religious romanticism which rooted Christianity in pure feeling, and Protestant scholasticism which reduced it to the mere acceptance of theological formulas and the Biblical letter, had arrived. While so-called Barthianism has few adherents in its original form, and Karl Barth himself refuses to be known as a Barthian, the diffused influence

of this German Swiss theologian and of his compatriot Emil Brunner has led to a rebirth of Protestant orthodoxy. That influence may be traced in many thinkers, both Protestant and Roman Catholic, who differ from these two theologians in many respects.

The appearance of a theological commentary on a book of the Bible, as distinguished from a merely critical and historical discussion, was soon followed by a new interest in theology itelf. In the Protestant world, theology in general, and systematic theology in particular, had largely fallen into disrepute. Not doctrine but life was the prevailing slogan. The content of theology was determined largely by psychology or sociology, by philosophy or the history of religion. Now the Bible and the Bible alone became the supreme source of theology, as it had been in the Protestant

SOREN KIERKEGAARD

tradition when it first broke upon the world. A new Biblicism was born which, while eager to do the fullest justice to the authenticated results of literary and historical criticism as applied to the Biblical records, was still prepared to affirm with intellectual conviction and passionate faith that the Bible was the Word of God to man. The Record of God's self-disclosure in redemptive deed and prophetic word, in the person and work of Jesus Christ, in the coming of the Holy Spirit and the creation of the Christian Church, was where God and man supremely met. In the theological construction now undertaken of the doctrine of the person of Christ were blended the Jesus of history and the Christ of Paul, the Word become flesh of the Fourth gospel and the King of Kings and Lord of Lords of the Apocalypse. The Old Testament soon began to be studied with fresh eyes not as a mere preface to, but as an integral part of, the Christian revelation. Fresh attention was given to the writings of Luther and Calvin and the other great Reformers of the sixteenth century. As a result of this study it was discovered that some of the greatest insights of those great men had been lost or dimmed in the Protestant theology of the succeeding period. When the white light of Revelation was turned upon the study of man and the human scene, it became evident that man was chiefly distinguished from the animals not only by his rationality, but also, and very especially, by his "capacity for self-deception." His characteristic sin was no longer lust, but rebellious pride. His supreme sin, to which he was constantly subject, was to substitute himself or something else for God, his Maker. Thus, in the higher spheres of Protestant theology, a new Christian realism was born. It was also proclaimed once more that the glory of the Christian preacher was to be a "servant of the Word."

In the period between the two wars, and under the double inspiration of the reborn interest in Christian orthodoxy and the growing desire for Christian understanding and unity, two great gatherings were convened. The object of the one was to crystallize Christian truth for the Churches which professed it. One of the chief objects of the other was to define the Christian message in relation to the non-Christian religions. The first of these gatherings, called the Conference on Faith and Order, was held at Lausanne, Switzerland, in 1927. The second, an enlarged meeting of the International Missionary Council, assembled for two weeks on the Mount of Olives at Easter time, 1928, to consider the relation of Christianity to the non-Christian religions and the world of our time. Out of the Jerusalem gathering, and under the inspiration of what had taken place at Lausanne the year before, there came forth, in the form of a message, one of the great documents of contemporary Christianity. In the intervening two decades the Jerusalem message has exercised a wide and consolidating influence upon Protestant thought throughout the world. To make clear what is believed in the higher circles of Protestant leadership today, we can do no better than to quote part of this document. The chairman of the commission which drafted the message was the Archbishop of Canterbury, William Temple. The message reads in part: "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. In him we come face to face with the Ultimate Reality of the universe; he makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we find God incarnate, the final yet ever-unfolding, revelation of the God in whom we live and move and have our being.

"We hold that through all that happens, in light and in darkness, God is working, ruling and over-ruling. Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

"The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of his love; we have by our own fault opposed his holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that his redeeming love may avail to reconcile us to God.

WILLIAM TEMPLE

"We re-affirm that God, as Jesus Christ has revealed him, requires all his children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for his glory. By the Resurrection of Christ and the gift of the Holy Spirit, God offers his own power to men that they may be fellow workers with him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of his Kingdom in its fullness. . . .

"Christianity is not a Western religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European or American. We call all men to equal fellowship in him. But to come to him is always self-surrender. We must not come in the pride of national heritage or religious tradition; he who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards him, and yet of no human tradition is he merely the continuation. He is the desire of all nations; but he is always more, and other, than they had desired before they learned of him."

The affirmation of evangelical catholicity

A new sense of the Church and its universality has also been born in recent years within the representative Protestant communions. The Church within the churches becomes more and more the object of thought and devotion. A deeper study of the New Testament, and especially the restoration of the Pauline letters and the other Apostolic writings to their true place within the Christian revelation, has focused upon the Church the attention which in the liberal era of Protestantism had been focused almost exclusively upon the Kingdom of God. The eschatological character of the Kingdom has been grasped afresh. It is recognized that the Christian Church is "the pillar and ground of the truth," that it is "the Body of Christ," God's chosen instrument for the doings of his will in history, which must dedicate itself to the coming of his Kingdom among men. This Church came to birth as a fellowship before it became an organization. Its birth was due not to the "consenting wills of men," but to the power of God. Being the creation of the Holy Spirit, the Church is indwelt by the Spirit and must ever strive to maintain the unity of the Spirit.

The last three decades of Protestant history have been marked by increasing devotion upon the part of Protestant church leaders to the cause of Christian unity. They are committed to the proposition that only a united Church can fulfill the will of Christ as expressed in his great High Priestly prayer (*John 17*) and discharge its true mission in the world. Christ himself is the center of unity. Allegiance to him as Divine Savior and Lord is the bond that binds together the several Church councils that have been formed in recent years, such as, for example, the National Council of the Churches of Christ in the U.S.A., and the World Council of Churches. A wholehearted recognition of Christ's deity is the basis of the new Christian unity that is being sought today in the Protestant world. This does not mean, of course, that the goal proposed is a single ecclesiastical structure made up of all the Protestant Churches in any given country, or of a world Church with a single centralized authority. Seriously to entertain such an idea would run counter to the mind of Christ and to the true meaning and structure of the Christian Church, as these are expressed in the New Testament and in the early centuries of Christian history. What is sought is a federated expression of Christianity in which an increasing number of Churches would unite organically, while others would manifest a growing unity in their doctrine, life, and practical endeavor, and in their strategy with respect to the secular order.

Thus schism and division are more and more regarded as evils by the great Churches that make up the Protestant family. These Churches, however, are not disposed to admit that the historical division of Protestantism into a multiplicity of denominations has been an unmitigated evil. It is freely recognized that Protestant denominational history has many lamentable chapters in its annals. It is equally realized that the Spirit of God has used the witness and work of the great Protestant communions to set forth and to keep alive certain expressions of Christian faith and life that would otherwise have been passed over. The ecclesiastical unity now being sought is one in which each denomination, having studied itself in the light of Holy Scripture, in the light of other Christian denominations and traditions, in the light of its own history and mission, and in the light of contemporary need, shall slough off everything attaching to it which does not belong to the essence of the Christian religion, while it brings the rest, as its particular contribution, into the unity of the Body of Christ. An epoch-making step has been taken in the Protestant world when division is regarded as one of the greatest evils which can afflict the Church of Christ. In the light of Christ and the developing unity which brings the Protestant Churches of the world together, schism has a hideous face. And what is the soul of schism but that any one institutional expression of the Church of Christ should presume to be the whole? Those Christians are schismatics in the worst sense who, in spite of the New Testament record and the testimony of history, regard the particular organization to which they belong as *The Church*.

Coincident with a deepened apprehension of the meaning of the Church, and an awakened passion for Christian unity, there has grown up in the Protestant world a new concept of catholicity. The nineteenth century and the first decades of the twentieth witnessed a missionary movement of the Protestant Churches unparalleled in all Christian

history. As a result of that movement, Evangelical missions and national Evangelical Churches are found today in every representative area of the world. Soldiers, sailors, and airmen who served in continental areas and in remote islands of the Pacific ocean found that "The Church Was There." In this way the new vision of the Church, derived from a deepened study of the New Testament, has been paralleled on the plane of contemporary history by an expanded vision of the World Church. The Ecumenical Church, that is to say, the Church which is coextensive with the inhabited globe, has appeared for the first time in Christian history. Its advent took place just at the time that civilization was entering upon its global era, when, in a world that had achieved unprecendented physical unity, abysmal spiritual rifts were forming and the earth was about to become devastated by global war. There is no more striking fact in the dramatic annals of the Christian Church than the circumstance that, during the years preceding the outbreak of the Second World War, great ecumenical gatherings were held in Europe and Asia which were attended by the representatives of all races and of more Christian denominations than had ever come together before in all Christian history. Out of these gatherings there emerged a sense of the living reality of the Church Universal. At Jerusalem, at Oxford, at Edinburgh, at Madras, at Amsterdam, at Evanston, a new concept of catholicity became real in experience and began to be formulated in thought.

To understand the meaning and grasp the implications of the new concept of catholicity which has emerged in the Protestant world is to take cognizance of the most significant single phenomenon in the contemporary history of Christianity. In a significant article published in the theological quarterly, *Theology Today* (April, 1945), and entitled "The Growing Concept of Catholicity," the Church historian, Dr. Kenneth Latourette of Yale University, compares the traditionally Roman concept of catholicity with the emergent Protestant concept. To that admirable article of the great Church historian some reflections may be added. Evangelical catholicity does not confine the frontiers of the Christian Church to the boundaries of any one Christian institution. Taking seriously the great dictum that comes down to us from the Patristic era, *Ubi Christus ibi Ecclesia*, "where Christ is, there is the Church," it considers that any Christian group that gives full allegiance to Jesus Christ in its doctrine and bears his marks in the life and witness of its members, gives unmistakable evidence of the fruits of the Holy Spirit, and so belongs to the Holy Catholic Church. Its members may have to clarify their thinking and learn the way of the Lord more perfectly, but if they give evidence of the basic Christian loyalties in faith and practice, Christ's seal is upon them and they belong to his Church. Evangelical catholicity, therefore, embraces all those, whatever their name or sign, who pledge their loyalty to Jesus Christ and manifest the fruits of the Spirit. All such are members of the Holy Catholic Church and are invited to form part of the ecumenical fellowship of Christian believers. They are urged to manifest their unity in Christ, to join in giving more perfect expression in thought and life to the Christian faith and its implications for the human situation, and to develop a common strategy in approaching the world and its problems. The affirmation that underlies Evangelical Catholicity is therefore this: Jesus Christ himself, by the faith and life which he creates in those who profess to be his disciples, ultimately determines who belong to the Holy Catholic Church.

"Jesus Christ himself, by the faith and life which he creates in those who profess to be his disciples, ultimately determines who belong to the Holy Catholic Church."

The coming of the Church Universal in concept and in reality has given birth in Protestant circles to a new science, the science of ecumenics. Ecumenics is the science of the Church Universal, its nature, functions, relations, and strategy. It corresponds in the religious sphere to geopolitics in the secular. Henceforth the Christian Church in its Protestant expression will devote increasing attention to the formulation of an adequate Christian approach to the diverse problems which confront the Christian religion at the present time.

Reawakened concern for the secular order

At the close of the First World War, several movements appeared among the Protestant Churches to bring the message and influence of Christianity to bear upon the life of the world. Two of these were the World Church Movement, which was organized in the United States, and the Life and Work Movement, which was international in character. The latter held a great congress at Stockholm in 1925. Both movements did their work under the influence of the idea that the lights of the coming Kingdom of God were already flushing the contemporary horizon. The Churches of that time lacked a sufficiently deep insight into the realities of human nature and of the human situation. What was more, they lacked an adequate grasp of the meaning of the Church and of the great Christian verities. Under the influence of religious romanticism they felt that the transformation of human society could be accomplished if only the Church organized itself adequately for the task.

In the intervening years, the international situation grew worse. Theological insight was deepened; the nature and mission of the Church became clearer. At Oxford in July, 1937, there came together representatives of the Protestant and Eastern Orthodox Churches. Members of the clergy and eminent members of the laity were there. At a time when it began to appear that a new world war was inevitable, representatives of the Church Universal spent two weeks on issues relating to "Church, Community, and State." Out of that gathering came the slogan that has since resounded around the world: "Let the Church be the Church."

The Oxford Conference, which grasped and formulated the true mission of the Church in the world, faced also, and in a constructive way, the Church's relationship to the whole secular order. The problem of a *Corpus Christianum* became real again. How could human society as a whole

"In penitence and humility, in faith and in hope... prepare for the tasks that await. . . ."

be brought under the decisive influence of Christian principles and a Christian way of living?

In the years since this decisive gathering was held, the problems of the secular order have been envisaged with great clarity in their social, cultural, and political aspects. Protestant leaders proclaim afresh that it is not enough to formulate ethical principles for society, nor yet to regenerate individuals through the preaching of the gospel. It is necessary, in addition, that Christians should live out in communal form the new meaning of a true Christian life within the diverse spheres that make up society. In other words, the true meaning of community must be correctly worked out within the representative areas of social life. As regards the cultural sphere, it is pointed out that modern culture has become largely rootless. It lacks, besides, a great luminous idea to give life meaning, direction, and propulsive power. The great insights of the Christian religion must therefore be given to modern culture. The question is raised afresh in Protestant circles as to the place of religion in public education. God must come again into education; reverence must be taught to youth. The Bible and the great sources of spiritual renewal must be made available for popular study.

In the sphere of politics, and especially in the sphere of international relations, a decisive influence was exerted in the United States by the commission entitled The Commission to Study the Bases of a Just and Durable Peace. This commission, sponsored by the Federal Council of the Churches of Christ in America, and under the chairmanship of a distinguished Protestant layman, John Foster Dulles, who received a vision of the Church and its possibilities at the Oxford Conference, was very influential in shaping Christian public opinion in America. It also influenced the international policy of the American government.

In the second half of the decade since the last World War came to a close, the Protestant Churches in the U.S.A. have played an important part in stemming the tide popularly known as "McCarthyism" which in the name of American security, and inspired by a fanatical and purely negative opposition to Communism, threatened to submerge the traditional liberties of the American people. Central in this movement and symbolizing its spirit was the "Letter to Presbyterians" issued by the General Council of the Presbyterian Church U.S.A. in October, 1953, and endorsed the following year by that Church's General Assembly.

A demand for an ecumenical theology

The new orthodoxy that takes shape in the Protestant mind, the new catholicity that inspires its ecclesiastical outlook, the Christian concern for the human situation in its global aspects that mark the Protestant Churches of today combine to create a longing for an authoritative Ecumenical Council. This was what the Reformers of the sixteenth century desired above anything else, "the next free general Council of Holy Christendom," and of which they were defrauded in their time by the action of the Council of Trent in 1546. An invitation to such a council will undoubtedly be issued in due course "to all whom it may concern." One of the chief tasks of the new Ecumencial Council will be the formulation of an ecumenical theology. Such a theology, grounded upon Holy Scripture as the supreme source of Christian doctrine, will take cognizance of the light that has fallen upon the Christian revelation under the influence of the Holy Spirit from the first century to the present. It will take account of the global character of human life today, and of the existence and problems of a world-wide Church in a global era. It will formulate Christian truth in relation to the new heresies which have been spawned in our time. The writer may be permitted at this point to reproduce a statement which he wrote a decade ago on this subject (*Theology Today*, April, 1945) and which has appeared elsewhere.

Taking seriously the presence of the Holy Spirit in the Church and realizing that there is no better commentary upon the meaning of both than the history of the Church, ecumenical theology will study the Churches of the great dispersion in the light of the Bible and of Jesus Christ. Now that the Church is coextensive with the inhabited globe, the hour has arrived to survey afresh the whole course of Church history. Let each Church in the three great traditions, Roman, Eastern, and Protestant, be studied for the witness it has borne to Christ in the course of its life, whether in the nurture of saints, the elucidation or defense of truth, or its contributions to the effective reign of God among men. Let it be surveyed to discover whatever stains of sin, or marks of shame and error, its history may reveal. Such a study will show that no Church in history can claim a monopoly of insight or sainthood, of evangelical zeal or transforming power. Those things which God has taught the Church through the glory and shame of the churches will provide data for an ecumenical theology. A theology of Revelation, which cherishes without idolatry the historic creeds and confessions, which studies the life history of the churches in search of insight regarding Christ and the Church, which embraces within its sweep God's dealing with the new Churches in Asia, Africa, and Oceania, can lay the foundation of that theology which is needed by an Ecumenical Church in an ecumenical world.

Let the Churches of the Reformation acknowledge their many sins and shortcomings, admitting freely that the Church can sin and has sinned. In penitence and humility, in faith and in hope, let them prepare for the tasks that await them in the coming time. And about one thing let them be quite clear. The theological statement to which the Church Universal must look forward in the years ahead must be no doctrinal syncretism or theological dilution. It must have at the heart of it no pale, lowest-denominator formula. Never must the Church sponsor a blanched, eviscerated, spineless statement of confessional theology. It must give birth in this revolutionary, transition time to a full-blooded, loyally Biblical, unashamedly ecumenical, and strongly vertebrate system of Christian belief.

NEWS

Presbyterian Union Goes Ahead

The Presbyterian Church U.S.A. and the United Presbyterian Church are going ahead with plans to become a single denomination.

Last month the committees on interchurch relations of the two Churches appointed drafting committees which will formulate a plan of union to be submitted to their respective General Assemblies.

Naming of the drafting committees implemented actions taken by the General Assemblies of the two Churches last spring. At that time, the two denominations decided to work toward union without waiting for the Presbyterian Church in the U.S.

Spokesmen for both Churches said then that the move was not designed to shut out the Southern Church from further efforts toward union, but to effect a practical merger and work toward complete union when the U.S. Church is ready.

A proposal to merge the three Churches, approved by their General Assemblies in 1954, was rejected by balloting in the presbyteries of the U.S. Church. The voting in U.S.A. and United Presbyterian Churches was overwhelmingly in favor of the three-way merger. Early in June, the General Assembly of the Presbyterian Church in the U.S., meeting in Richmond, Virginia, decided against further efforts now for merger with the U.S.A. and United Presbyterian groups.

Members of the Presbyterian U.S.A. drafting committee for a union plan are: Dr. Ralph W. Lloyd, president, Maryville College, Maryville, Tenn., chairman; Dr. Harrison Ray Anderson, Chicago; Davitt S. Bell, Pittsburgh; Dr. Eugene Carson Blake, Stated Clerk of the General Assembly, Philadelphia; Mrs. W. Verne Buchanan, New Philadelphia, O.; and Dr. John A. Mackay, president, Princeton Theological Seminary, Princeton, N.J.

Members appointed to the United Presbyterian drafting committee are: Dr. Robert Gibson, president of Monmouth College, Monmouth, Ill., chairman; Dr. Tim J. Campbell, Newton, Ia.; Dr. George U. Martin, Steubenville, O.; Miss Edith L. McBane, Pittsburgh; Dr. Samuel W. Shane, Stated Clerk of the General Assembly, Pittsburgh; and Dr. T. M. Taylor, Pittsburgh-Xenia Theological Seminary, Pittsburgh.

Federal Judge Luther W. Youngdahl *(right)* of Washington, D.C., is presented with the Washington Church Federation's Layman of the Year award by Dr. D. W. Justice. Judge Youngdahl is a prominent Lutheran and active Capital lay worker.

Dr. Blake Urges New Immigration Laws

In his capacity as president of the National Council of Churches, Dr. Eugene Carson Blake last month added his testimony to those urging review of United States immigration laws. He spoke at the opening session of the Senate subcommittee on immigration, chairman of which is Senator Harley M. Kilgore (D., W. Va.).

The Presbyterian Stated Clerk told the lawmakers that all discrimination on immigration based on race or color should be stricken from the books. He stressed two additional major principles on immigration practices established in pronouncements of the National Council:

1. Make the quota system "more flexible, in order to ensure skills needed in our country and to offer asylum to persecuted victims of totalitarian regimes or victims of national calamity"—regardless of national origin of the prospective immigrants.

2. Establish a system of fair hearings and appeals respecting the issuance of visas and deportation proceedings.

"The principles enunciated by the General Board of the National Council reflected, and still reflect, the reasoned judgment of a very considerable body of opinion within the American Christian community," Dr. Blake said.

Summarizing the Council's position on the issue, he declared: "At a time when the United States is striving to strengthen its own traditions and institutions of democratic freedom and its ties of comradeship with the freedom-loving peoples of the earth, we believe that Congress should seek to bring our immigration and naturalization legislation into conformity with those principles of justice and fair play which are so essential to the achieving of a just and durable peace."

A Christmas That Lasted All Year

In a tumbledown, almost furnitureless shack in Cardenas, Cuba, a young mother last year looked hopelessly toward Christmas. Her husband had died, leaving five children. One child was in a tuberculosis sanitorium, another in a home for needy children; the rest were more often hungry than fed. Neighbors knew her plight, but were too poor to help.

One day a high-school class from *La Progresiva*, the city's Presbyterian mission school, called on the woman. The students had heard of the family's misfortunes, knew one of the children was attending a unit of their school, and wanted to see how they could help. At Christmas they returned with food, toys, clothes, and money which they had gathered in a quiet campaign.

Their help continued. In May the young *senora* moved into a new house,

(Continued on page 27)

PRÉCIS

■ **THE PRESSURE'S ON**—During the past month, the nation has become more and more conscious of its increased responsibilities toward education on every level. The White House Conference on Education and Edward R. Murrow's brilliant television exposition of the crisis in public education late last month are but two of many events which have focused attention on the school room. Along with this healthy concern, however, there seems to be increased pressure for government aid to parochial schools. Some of this pressure comes as a result of certain Southern states trying to turn their public schools into "private" schools to escape the Supreme Court ruling on segregation. Advocates of aid to parochial schools say, "If you plan to aid non-sectarian private schools which you are now setting up, you must aid our sectarian private schools." But most of the pressure comes in the form of two standard arguments: (1) "equal recognition," and (2) "double payment."

■ **THE ROMAN CATHOLIC CASE**—A perfect example of the kind of spurious argumentation used by the advocates of government aid to parochial schools may be noted in an action taken a couple of days before the White House education conference by the annual convention of the Maryland State Industrial Union Council. The Council pledged support for a program of financial aid to private and parochial schools. "It is high time," said the delegates, "that recognition be given to the very great contribution made by the parochial-type school." They asserted that "in the interests of elementary justice" all accredited schools should be assisted. At the meeting George Mooney, vice-president of the Baltimore union council, said that "parents of many thousands of children going to parochial schools . . . are, in effect, paying twice for the education of their children. We all pay taxes whether we are Roman Catholics, Protestants, or members of any other religion. Therefore . . . we believe . . . we should all share in the funds which we accumulate in taxes for education." Mr. Mooney also stated, "We question the 'gentlemanly' qualities of the so-called churchmen who are trying to prevent the giving of government aid to those children attending parochial schools."

■ **NEGLECTED POINT**—The point that Mr. Mooney and the Maryland Council seem to have neglected is that the Constitution of the United States forbids government aid for the teaching of sectarian doctrines in the nation's schools. People who send their children to parochial schools know full well what they are doing. It is they who have chosen to pay both tuition and taxes. Since 1791 the majority of U.S. citizens may have neglected and underrated their public educational system, but they have had the wisdom and courage never to change the principle upon which it was founded.

■ **ROUGH ON THE GRIDIRON**—For the second straight year, Presbyterian-related colleges have led the nation in the fall football wars. Last year four of the country's twenty-five unbeaten and untied teams were Church-related schools. This year the record is even better—five out of twenty unbeaten and untied. The five Presbyterian schools are: College of Emporia, Emporia, Kansas (9-0); Whitworth College, Spokane, Washington (9-0); Coe College, Cedar Rapids, Iowa (8-0); Centre College, Danville, Kentucky (8-0); and Parsons College, Fairfield, Iowa, also eight wins and no losses. For the College of Emporia, this was the third regular season without a defeat; for Whitworth, the second. Centre College led the nation in average total offense with a whopping 431 yards per game. The College of Emporia, which set a national record in total offense last year, was tops in 1955 on defense, yielding only 102 yards per game to opponents.

■ **SITUATION CLEARED**—A bona fide bishop and a clergyman with the last name of Bishop enlivened the news last month. Bishop Otto Dibelius, head of the Evangelical Church in Germany and a co-President of the World Council of Churches, applied for a permit to visit congregations in East Germany. Communist authorities told a messenger sent to fetch a number of travel permits that the one for Herr Bischoff (the German word for "bishop") had been denied along with two others. Later after a flurry of phone calls under the Iron Curtain, the Church headquarters announced the solution to the near-incident. Bishop Dibelius would indeed go to East Germany as planned; a Protestant minister named Bischoff would not be allowed to enter.

built from materials donated by *La Progresiva* students, supervised by a professor, Enrique Quintana, and his father. Trouble, however, did not desert the family. Shortly after, one of the boys fell from a tree and died. The family was still foodless, and jobs were hard to find.

Suddenly the future promised brightness: The Cuban president's wife offered help. She wrote, saying she had obtained full scholarships—food, clothing, and schooling—for all the children. To her surprise, the young widow refused her assistance.

The scholarships were to a Roman Catholic school, and, the widow explained, she had become an Evangelical and wanted her children to be the same. This fall the local Westminster Fellowship group, touched by the mother's faith, provided uniforms and books for a just-turned-six-year-old daughter so that she could attend one of *La Progresiva*'s three primary-school units with her older sister. The hot-lunch program, given all underprivileged children, assures them of adequate food. Help didn't end there. The mother is now working in the school's sewing department to provide for the rest of her family's needs.

Christmas in the Christian Way

More and more American communities every year are discovering that the celebration of Christmas can be a Christian experience as well as a commercial promotion.

This month scores of cities, towns, and villages from coast to coast have pooled their Christmas thoughts and have produced an aura of spirituality in the midst of hearty Santa Clauses, and raucous loudspeakers playing holiday rock 'n roll.

One of these communities is Dayton, Ohio. And Dayton's ten-point program, developed by a team of more than thirty churchmen and civic leaders representing the Protestant, Orthodox, and Roman Churches, and labor and industry, could well serve as a guide to all such plans.

The Dayton program includes:

1. Erection of two Nativity scenes—one on the courthouse lawn at the crossroads of downtown Dayton, the other in a suburban shopping center.

2. Caroling by church choirs and school groups on the courthouse lawn each evening stores are open. "Minstrel" carolers moving around town are being considered.

3. Preparation of posters for shops and offices, assistance in writing Christmas messages to employees, and cooperation with editors of company magazines in stressing the theme.

You can light Christmas candles to shine for years to come!

DR. SAM HIGGINBOTTOM, famed missionary in India, tells a story significant during the Christmas season. This is the story as he told it:

"A woman came to her pastor with a check for $3,000, saying she wanted it used to keep candles burning on the altar of the church as a perpetual memorial. Instead, the pastor urged her to think about the need of hospital care for leper children in India. She agreed, rather reluctantly, that her gift should be used to establish a children's ward for lepers.

"A FEW YEARS later, Sir Wilfred Grenfell visited this children's ward—bright, clean and wholesome, with seventy beds for tiny lepers. When Dr. Grenfell heard the story of the gift that made the ward possible, he asked: 'Did you write to the woman who wanted to give candles?' Dr. Higginbottom replied he had written to thank her for her gift. But Dr. Grenfell said: 'Please write to her again and tell her that these seventy beds are seventy candles. They are glowing candles of the Lord, and she lighted them!' "

EVERYWHERE candles are lighted by people's gifts. These gifts put beds in hospitals all over the world—educate students in colleges and in seminaries—build new churches where none existed before—keep alive mission stations from Alaska to Africa—open neighborhood clubs for boys and girls and send religious workers to the slums of great cities.

THE FOUNDATION helps to light candles to benefit the whole Church, or any of its work, just as fast as funds are provided by generous people. Gifts and bequests light candles to dispel darkness with the radiant faith of Christ.

If you have been blest with the stewardship of worldly goods, a Christmas gift to the Foundation will express your gratitude. It will light candles, and the flames will burn brightly over the years. This is your opportunity to put Christianity into action wherever the needs are greatest.

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4. Window displays, special assemblies, and Nativity scenes in the schools.

5. Production of radio and television programs with a religious message. For the first time the committee also is actively promoting commercial programs which tell the real story of Christmas.

6. Encouragement of religious themes in home decorations. The Chamber of Commerce will make special awards for these in its annual Christmas lighting contest for the first time.

7. Special displays in store windows.

8. Promotion of the use of Christmas cards with religious themes.

9. A drawing contest for children.

10. Enlisting the support of the clergy in the entire program.

Rebecca Mbayi hunts for small mollusks.

Francisco Mbayi goes fishing in dugout.

Rebecca Visited

By far the best-remembered visitor to the 1950 national meeting of the National Council of Presbyterian Women's Organizations was Mrs. Rebecca Oka Mbayi of West Africa.

Although Mrs. Mbayi didn't speak any English, she made a tremendous impression on American Presbyterians with her bearing and her interesting comments on U.S. civilization as expressed in Bulu through an interpreter. Thousands of women got to know her and called her, simply, Rebecca.

Both her parents were Christian; so, too, are her children and twelve grandchildren. They inherit a rich tribal culture that is just beginning to be understood and appreciated in the West.

Today Rebecca is still a happy West African housewife and churchwoman, and her life has not varied much from the pattern set before she came to America. Mrs. Joseph McNeill, Presbyterian worker who lives next to Rebecca in Benito, Spanish Guinea, gives us this account of a typical day in Rebecca's life:

Rebecca works in her garden all morning and returns to her modest home with firewood and a bundle of large leaves for wrapping cassava rolls (African bread). After she and her daughter pound and grind cassava roots with stone implements into flour, Rebecca goes to the nearby coast to gather small mollusks to flavor the greens she has picked for lunch. The Mbayi midday meal is cooked over an open fire in an iron pot, with a wilted plantain leaf serving as a snug pot lid. Rebecca never speaks of the electric ranges and the gas stoves she saw in the United States—only about the love and kindness of American Christians.

If it is the fishing season, Rebecca often goes to the seaside to watch her husband, Francisco, a part-time evangelist, go out in their dugout canoe for a catch. The canoe is called the "Rebecca." Several times a year Rebecca and Francisco leave Benito for evangelism trips, sometimes by water, and sometimes on foot through the Guinea jungles.

Mrs. Mbayi is the Spanish Guinea's leading Presbyterian churchwoman. She is president of the local missionary society, and for six years has headed the Presbyterial of Corisco Rio Muni. There is scarcely a town or village in her country that she has not visited.

Rebecca and daughter attend church.

Radio and TV: A Threat and a Hope

IN THE early 'forties, Protestant churchmen were frank to admit, for the most part, that their Churches had done a poor job in adapting to the medium of radio. But, they vowed, they would never be caught short again in the field of mass communications.

Then television flickered brightly on the American scene and became a national habit. The Churches turned radio specialists into television specialists or found people who learned how to "understand the new medium." They arranged with the networks to use time together, and most of the Churches managed to work together on TV programs through such agencies as the Broadcasting and Film Commission of the National Council of Churches. One Protestant religious program, *This Is the Life*, won several awards and became the most widely used church program on television.

And while this cooperative activity went on, denominational radio and television departments gained strength. And with this strength has come a gradual return to denominational thinking about radio and TV on the part of some Churches.

On November 30, in the midst of this new trend toward sectarianism, Harper and Brothers published a book which cannot fail to impress church leaders and all others with any interest in the mass communications field.

The main gist of the volume—entitled *The Television-Radio Audience and Religion*—is that Protestantism's top leaders had better soon turn their attention to the development of a realistic policy for radio and TV before it is again too late.

And backing this statement up is the most comprehensive study of an American city's viewing-and-listening habits ever undertaken. The project was guided by such men as Dr. Everett C. Parker, head of communications work for the Congregational-Christian Churches and former head of the Protestant Radio Commission; Dr. David Barry, former director of the Research and Survey Department of the National Council of Churches; and Dean Liston Pope of the Yale Divinity School. The city selected for the two-year study was New Haven, Connecticut. The National Council of Churches conducted the research work under the supervision of the Yale Divinity School.

Based on a sample of 3,559 families, or approximately 5 per cent of the entire New Haven population, the survey was probably the most comprehensive in television history. The most startling fact was that only one person among the 3,559 families interviewed said he was brought into church through the direct influence of a television or radio program.

Other specific findings were:

Religious programs tend to be watched by specific types of audiences, rather than by broad cross-sections of the population.

Although religious programs tend to be sixth in popularity among audiences, television stations grant only 1 per cent of the total time to such telecasts.

Eight adults of nine are ready to identify themselves as related to a specific religious group when asked to do so.

Few pastors of local churches have given serious consideration to the impact of radio or television upon their constituents.

Advertising represents one fifth to one fourth of all telecast time.

Three of five households watch or listen to some religious program with regularity.

Leading Roman Catholic programs have a much larger audience than leading Protestant programs.

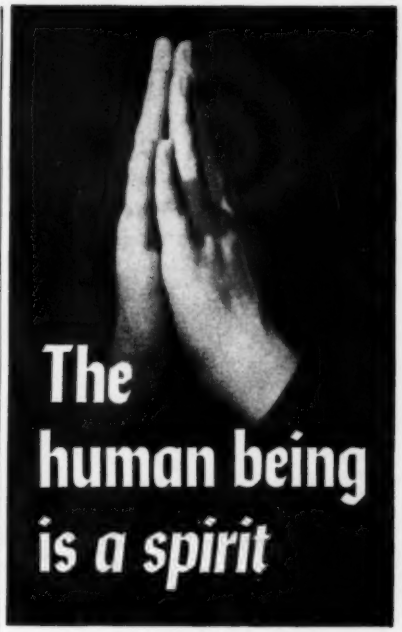
Homes in which there are minor children are much more likely to have television sets.

Family groups find programs based directly on the Bible the most interesting and useful of all religious programs.

Audiences for Protestant programs are found largely among persons of late middle age or older.

"**Television is one more** threat to the influence of the Church because it is one more secular voice speaking to the public, tempting and wheedling and persuading and informing and arguing and amusing people in accord with whatever interests move the sponsors and managers of the program. It cannot be ignored by the Churches; it might, however, be used. Somehow the ministry of the Protestant Churches must be made aware of the total role of the mass media in the lives of their constituents, and the machinery of the Churches must be geared to a careful and thoughtful educational process to make the constituents conscientious stewards in relation to the use of these media. The principles of Christian ethics apply to both the producer and the consumer of the media, but thus far the Churches have made little conscious attempt to think through the obligations of either group," the study states.

"**The revolution** in communications is not something the Churches can adjust to simply by tacking on to existing



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A view of the Bethany Church, Sacramento, before moving *(left)*. Shorn of its steeple, church moves to new location.

The Case of the Wandering Church

The sanctuary of the Bethany Presbyterian Church, Sacramento, California, recently was moved for the second time in its life. In 1950 it was transported in sections from Stockton, reassembled, and renamed following purchase by the Sacramento congregation. Four years later the second move became imminent with the announcement that the proposed South Sacramento Freeway would pass directly across the church site.

After considerable searching, members chose the new location, a large housing development some two and a half miles away. The building committee proceeded with plans for moving the sanctuary and the Christian education building, and for procuring a cash settlement from the state for a gym that would have to be demolished.

In September the moving began. First the education unit, then the church were trundled through busy Sacramento streets which had never before witnessed a moving operation of this magnitude.

While its church is being reconstructed for the second time, the congregation is holding services in the gym. The Reverend E. W. Johnston undoubtedly echoes the sentiments of the members in hoping the Bethany Presbyterian Church has concluded its wanderings.

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programs a new one called 'broadcasting and films.' It requires a fundamental re-evaluation of all the traditional elements in the church program, themselves the accretion of centuries of evolution through different periods of communications history," the report continues.

"**It is well for Americans** to remember that very little of the conventional program of the modern Church, by which it communicates its message to people, is as much as a century-old, and the media of nineteenth-century religious communication are not more sacrosanct than the morality plays of the Middle Ages," the report adds. "The closest parallel in recent history of the Church would seem to be what has been known as mass evangelism. Most of the pitfalls of mass evangelism apply also to radio and television: the temptation to use spectacular methods; the tendency of the least stable members of an audience to be most responsive; the advocacy of simple techniques as a substitute for the long and sometimes arduous struggle for basic changes in life style; the reduction of the infinite variety of the Christian life to a stereotypical least common denominator; and the failure to attach individuals in an audience to a permanent group relationship or a permanent pastoral relationship that can build a quick emotional response into constructive and lasting character change.

"**There is not as yet** on the horizon of religious broadcasting the program that will compare in 'success' with the mass evangelist of earlier days. The danger is that there will be. The danger is that some creative genius will develop a program that is so 'successful' by the standards of the commercial users of the media that the fundamental purposes of the Christian Church will be ignored or denied. And the sobering fact is that too many church leaders interviewed in this study seemed to be looking for this kind of program rather than planning a much more diversified, if less dramatic, ministry through radio and television to the varieties of human souls that inhabit this country. In this field, as in any other, there is no spectacular substitute for the responsible ministry which sees each individual human being as a child of God and speaks to each heart in terms that are relevant to its condition," the study concludes.

Religious Discrimination Lessens in Employment

Discrimination in employment on the basis of religion appears to be losing ground in most parts of the world, according to a report submitted recently to the governing body of the International Labor Organization by its secretariat.

Both religion and social origin, the report said, seem now to play a less considerable part in employment discrimination than race, color, sex, and national origin.

"**The principle of equality** of rights for persons of different religions was one of the first to receive general acceptance," the report said, "and there is little evidence of the survival today of any great measure of discrimination on religious grounds in the field of access to employment."

The report suggested that all governments should issue "a firm declaration that it is general public policy to promote fair employment and that distinctions should not be made on the basis of a person's race, color, sex, religion, or national origin."

Broadcasting Fare For Christmas

Broadcasting schedules for the Christmas season promise to include a rich variety of traditional programs. CBS-TV will again present Charles Dickens's *A Christmas Carol* on December 15 as part of its *Shower of Stars* series. *Amahl and the Night Visitors,* the Menotti opera that concerns a detail of the Wise Men's visit, will again be seen over NBC-TV on Christmas night at 9 P.M., EST. The ABC radio network will broadcast its traditional Christmas play, *No Room at the Inn,* on *The Greatest Story Ever Told,* on Christmas afternoon at 5:30 EST.

New programs will be introduced this year, too. The NBC-TV show *Today* with Dave Garroway will visit churches each day during the week of December 19. A Greek Orthodox church in Detroit, the Grace Presbyterian Church in Lakewood, Ohio, and the Olivet Baptist Church in Chicago will be seen in their holiday preparations. Their choirs will sing Christmas chants, carols, and Negro spirituals. *Monitor,* the NBC week-end radio feature *(See P.L., Dec. 10),* will present numerous religious segments throughout the day and night both December 24 and 25. It will bring music and Christmas services from overseas Army bases and mission stations in Asia and Africa, as well as from churches in the United States.

Because Christmas this year falls on a Sunday, many of the regular religious broadcasts will be specially slanted toward the spiritual significance of the day. On the *National Radio Pulpit* (NBC radio network), Dr. Ralph Sockman will preach the Christmas sermon, and the choir of the Central Moravian Church from Bethlehem, Pennsylvania, will sing. *Frontiers of Faith* on the NBC-TV network will feature a program of music and drama introduced by Dr. Eugene Carson Blake, Presbyterian Stated Clerk. On Christmas Eve, Dr. George Docherty, pastor of the New York Avenue Presbyterian Church, Washington, D.C., will preach on the CBS radio network. The Christmas church service will be televised from 11 until 12 noon from the Washington Cathedral, Washington, D.C., on December 25 over NBC. Dr. John Sutherland Bonnell, of Fifth Avenue Presbyterian Church, New York, will be continuing his pastoral counseling series on *Pilgrimage* over the ABC radio network on Christmas day at 1:35 EST; the theme will be Christmas.

Many of these programs will be scheduled locally at times chosen by the radio and television stations, and it is advisable to confirm broadcast times by consulting the newspaper listings.

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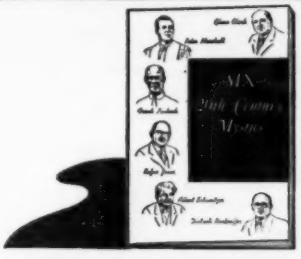

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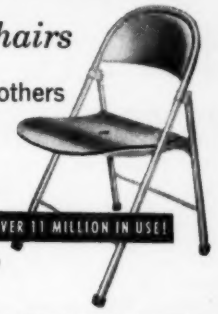

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For the Record

ANNIVERSARIES:

Two hundred twenty-fifth. Bethlehem Presbyterian Church, Grandin, New Jersey (the Reverend Robert B. Sheldon, pastor). The congregation recently dedicated a new manse.

One hundredth. First Presbyterian Church, Santa Rosa, California (the Reverend David F. Barnett, Jr., pastor).

Ninetieth. First Presbyterian Church, Alameda, California (the Reverend Robert D. Bulkley, pastor).

Eighty-fifth. First Presbyterian Church, Independence, Kansas (the Reverend John A. Westin, pastor).

Seventy-fifth. Berean Presbyterian Church, Philadelphia, Pennsylvania (the Reverend Benjamin F. Glasco, pastor).

Fiftieth. First Presbyterian Church, Merrill, Oregon (the Reverend George A. Milne, pastor).

First Italian Presbyterian Church, Chester, Pennsylvania (the Reverend Reginaldo Bartolini, pastor).

DEDICATIONS:

Cedar Heights Community Presbyterian Church, Cedar Falls, Iowa (the Reverend Richard J. Dieken, pastor), of a sanctuary-fellowship hall addition. The original building has been remodeled and is used as a Christian education unit.

First Presbyterian Church, Grand Haven, Michigan (the Reverend Wallace Robertson, pastor), of a new sanctuary, office building, and fellowship hall.

First Presbyterian Church, Greenlawn, Long Island, New York (the Reverend Leon M. Flanders, pastor), of a carillon. The instrument was given the church by Mr. and Mrs. Edward R. Larigan, in memory of their parents. Recently First Church laid the cornerstone of a new Christian education building.

Fairview Presbyterian Church, Glen Moore, Pennsylvania (the Reverend Robert E. Rea, pastor), of a new outdoor sign.

CORNERSTONE LAYING:

Covenant Presbyterian Church, Columbus, Ohio (the Reverend Donald F. Shaw, pastor), of a new church.

GROUNDBREAKING:

Christ Memorial Presbyterian Church, Royal Oak, Michigan (the Reverend Robert F. Hermanson, pastor), for a new church.

NEW CHURCH ORGANIZED:

Glenkirk Presbyterian Church, Glendora, California (the Reverend Donald D. Edwards, organizing pastor), the 163rd in the Presbytery of Los Angeles.

Of People and Places

Chapel of the Little Shepherd, Santa's Permanent Headquarters, Sky Forest, Cal.

FIRST CHRISTMAS FOR "SANTA'S VILLAGE"

Adjoining the Wylie Woods Presbyterian camp ground at Sky Forest in the San Bernardino mountains of California is a village actually named "Santa's Permanent Headquarters." It was founded during the past year by Presbyterian Glenn Holland, a former Los Angeles advertising executive, and is open all year around. One of the most recent additions to the buildings in the village is the "Chapel of the Little Shepherd." The chapel was inspired by Walter Alden Richards's book *Santa's Own Story of the First Christmas*, and honors the author's conception of Santa's origin as the "Little Shepherd" who gave his sole possession, a beloved baby lamb, to the Christ Child on the eve of the first Christmas. No services are held in the interdenominational chapel. It is used chiefly to portray the Christmas story with various miniatures throughout the structure. Visitors walk through the chapel, look at the miniature displays, and hear the Christmas story with appropriate recorded music.

When the chapel was dedicated, members of the men's council of the First Presbyterian Church of Encino, California (the Reverend Scott T. Brewer, pastor) conducted the services. At a luncheon following the dedication, the Reverend Alvah G. Fessenden, pastor of Lake Arrowhead Presbyterian Church, told of the splendid cooperation between Santa's Village and the Presbyterian Conference Grounds. Electric power brought in for the Village has been provided for the Presbyterian grounds, and both operations now share a new water system.

CHURCH SEEKING ENDOWMENT FUND

Announcement of a campaign for an endowment fund of $1,000,000 was made last month by Fifth Avenue Presbyterian Church, **New York City** (the Reverend Dr. John Sutherland Bonnell, pastor). Dr. Bonnell urged the congregation to implement the campaign at a dinner held earlier in honor of the twentieth anniversary of his pastorate in Fifth Avenue Church.

Establishment of the fund is being sought to guarantee the church's continued ministry in central Manhattan. "A most generous memorial gift already has been pledged," Dr. Bonnell said in making the announcement. "The Fifth Avenue Church must not join the retreat to the suburbs. It must hold the fort; it must remain a citadel of Protestant Christianity at the heart of this great city."

Dr. and Mrs. Robert R. Starr

DR. STARR HEADS NEW ALASKA STATION

A new medical station was recently opened in **Klawock, Alaska,** headed by Dr. Robert R. Starr. It consists of three hospital beds and a residence, and will serve some 2,000 residents of Klawock, Craig, and Hydaburg. Dr. Starr will be remembered as a successful physician in Salisbury, Maryland, who with his family left his practice in 1948 to become a medical missionary at the Sage Memorial Hospital, Ganado, Arizona. He has been on leave from the Board of National Missions for the past year to do special work in surgery at Denver (Colorado) Presbyterian Hospital.

In his new assignment, Dr. Starr pays house calls in Craig when patients cannot come to Klawock, and holds clinics at Hydaburg twice monthly. In addition, he gives school health examinations and follow-up treatment. A former Sunday-school superintendent at Ganado, he is also active in the Presbyterian church in Klawock. The Starrs have seven children.

STATE OF ILLINOIS HONORS PRESBYTERIAN CHURCH

This week the First Presbyterian Church of **Warsaw, Illinois,** will again bring Christmas to hundreds of hospital patients who have not received gifts, mail, or visitors for months.

The project began two years ago when the church sent gifts to 269 forgotten persons in the Jacksonville, Illinois, State Hospital *(see P.L., Oct. 16, '54)*. Last year, with widespread publicity bringing contributions from Illinois, Iowa, and Missouri, the congregation gave gifts to 847 patients.

For its efforts the church recently received a "well-done" accolade. The Reverend and Mrs. S. McMaster Kerr, representing the congregation, were presented with a State of Illinois Award of Merit for the Christmas project.

DATE WITH A BRUSH

In **San Francisco** a Westminster Fellowship group has been swapping Saturday-night dating for a session with paintbrushes. The result is a refurbished Potrero Hill Neighborhood House.

Last spring Westminster Fellowship members of San Francisco's Trinity Presbyterian Church (the Reverend Benjamin N. Adams, pastor), decided to devote their Saturday nights to fixing up the nearby Presbyterian neighborhood center. For seven months, a crew of fifteen has undertaken several painting jobs, floor sanding, and carpentry. The present assignment is painting the ceiling in the center's auditorium.

TOWN AND COUNTRY HEAD

Dr. Richard O. Comfort, **Jefferson City, Missouri,** last month became executive director of the Department of Town and Country Church of the National Council of Churches. He succeeds the late Reverend Don F. Pielstick. Since 1953 Dr. Comfort has been director of town and country church work for the Synod of Missouri.

THANKSGIVING GIFT

As an expression of gratitude for help from the First Memorial Presbyterian Church of **Dover, New Jersey,** a Korean artist recently sent five oil paintings to the church. Formal presentation was made last month by Dover Church member Sergeant Jack R. Lansing, now on furlough after two years in Korea.

The paintings are the work of Lee Ok Sun. During the war he hid American GIs on his little farm in North Korea and heard them recite Bible passages. He became a Christian. He was captured by Communists, and when American troops liberated the prison camp, he was taken to South Korea.

While in Taegu, Sergeant Lansing assisted in an orphanage. There he met Sun, then a leader in the Christian church. Lansing wrote his home church asking that it send clothing and money for the work of missionaries in Korea. One of the church's shipments included fifty pairs of new shoes. When Sun saw them, he broke into tears. He had never before seen shoes which fitted the orphans so well.

Two of five paintings presented Dover, N.J., church. Showing them are Sgt. Jack R. Lansing, a member *(left)*, and the Reverend Hugh L. Miller, the pastor.

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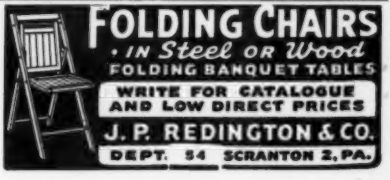

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NEWS

THEY TOOK THEIR CHURCH WITH THEM

When a group of 176 people were making plans one hundred and fifty years ago to move 700 miles from Granville, Massachusetts, to Ohio, twenty-four of them took steps to form a church to take with them. They adopted a statement of faith, made a covenant, drew up rules for church discipline, and elected two deacons. Then, during the summer of 1805, the 176 pioneers trekked to the village-to-be of **Granville, Ohio,** the major party arriving one hundred and fifty years ago last month. They were met by Cyrus Riggs, a licentiate of the Presbytery of Ohio, who, hearing that a large group of people were coming that way, remained to preach a sermon to them. Within a few weeks one of the deacons and his hired man erected a three-sided cabin which served as the first church building. Later, a large log house, which served both as a school and a church, was constructed.

During its history, the church split into four congregations, each using the same church building for services. Later these factions were reunited to form one congregation. The pastor of First Presbyterian Church of Granville, Ohio, now celebrating "Granville Jubilee" year, is the Reverend Harry W. Eberts.

EARLY RISERS HOLD CHRISTMAS SERVICES

For the fifth year, men of the town of King City, Missouri (population 1,100), are planning on attending a series of early morning worship services during the week before Christmas. The idea began with banker Fred G. Howitt, member of his church's chapter of the National Council of Presbyterian Men.

His assistants, fellow N.C.P.M. members who helped plan the first year's services, doubted that businessmen would be willing to spend 7 to 7:30 A.M. in church during the last hectic days before Christmas. In 1951, when the project began, forty-seven men attended on the first morning. By the end of that week the congregation had grown to more than two hundred.

Each year a different church is selected for the services, which are always conducted by laymen. This year, predicts Mr. Howitt, the services may have to be moved to the school auditorium to accommodate the crowds who come from neighboring farms and towns.

Although Mr. Howitt believes the services are now firmly part of King City's Christmas observance, he has been eager to initiate similar programs elsewhere. Newspaper stories and broadcasts of the series have resulted in requests for him to help other towns begin a new tradition of worship.

FLORIDA MISSIONARY ASSEMBLIES SCHEDULED

Next year, from January 14 to February 22, the Florida Chain of Missionary Assemblies will hold meetings in twenty-one places in the state, marking the twenty-sixth series of meetings. "Christ Behind the Headlines" will be the theme. The Chain is an interdenominational organization with a policy that all meetings in local churches shall be open to men and women of all faiths and all races without segregation.

Again this year Dr. Louis H. Evans, minister-at-large of the Presbyterian U.S.A. Board of National Missions, will be one of the speakers. Other Presbyterian speakers will be Dr. Charles C. West, European fraternal worker; and Dr. L. K. Anderson, Foreign Board field representative in the Cameroun, Africa.

The state director of the Chain of Missions is Miss Louise Woodford, 175-26th Ave. N., St. Petersburg, Florida.

MEMORIAL FUND ESTABLISHED

Acceptance of the Kayla E. Christiansen Memorial Fund was announced last month by President John A. Fisher for the board of trustees of Buena Vista College, **Storm Lake, Iowa.** The fund will provide noninterest-bearing notes in the amount of $200 or less per student for graduating seniors at the college. Date of the establishment of the loan fund was November 13, which would have been the tenth birthday of Kayla, who died early in October of leukemia. The fund was started when friends of the Christiansen family sent cash memorial gifts in lieu of flowers. Kayla's parents, Dr. and Mrs. James B. Christiansen, have matched these gifts. Dr. Christiansen is an associate professor of chemistry at Buena Vista.

Broadcasts

Frontiers of Faith—December 25—special Christmas program of music and drama. Eugene C. Blake, host. NBC-TV network, Sunday, 1:30 to 2:00 P.M. (EST).

Protestant Hour – December 25 – Francis W. Pritchard of Maryville, Tennessee. January 1 – William Faulds of Ardmore, Pennsylvania. January 8—Herman L. Turner of Atlanta, Georgia. On about 250 radio stations across America.

Pilgrimage—John S. Bonnell in pastoral counseling series. ABC radio network, Sunday, 1:35 to 2:00 P.M. (EST).

Man to Man—Louis H. Evans in Western zone. A new television series.

INASMUCH

By HEYWOOD BROUN

ONCE there lived near Bethlehem a man named Simon, and his wife, Deborah. And Deborah dreamed a curious dream, a dream so vivid that it might better be called a vision. It was not yet daybreak, but she roused her husband and told him that an angel had come to her in the vision, and had said, as she remembered it, "Tomorrow night in Bethlehem the King of the world will be born." The rest was not so vivid in Deborah's mind, but she told Simon that wise men and kings were already on their way to Bethlehem, bringing gifts for the wonder child.

"When he is born," she said, "the wise men and the kings who bring these gifts will see the stars dance in the heavens and hear the voices of angels. You and I must send presents, too, for this child will be the greatest man in all the world."

Simon objected that there was nothing of enough value in the house to take to such a child, but Deborah replied, "The King of the world will understand." Then, although it was not yet light, she got up and began to bake a cake, and Simon went beyond the town into the hills and got holly and made a wreath. Later in the day husband and wife looked over all their belongings, but the only suitable gift they could find was one old toy, a somewhat battered wooden duck that had belonged to their oldest son, who had grown up and married and gone away to live in Galilee. Simon painted the toy duck as well as he could, and Deborah told him to take it and the cake and the wreath of holly and go to Bethlehem. "It's not much," she said, "but the King will understand."

It was almost sunset when Simon started down the winding road that led to Bethlehem. Deborah watched him round the first turn and would have watched longer except that he was walking straight toward the sun and the light hurt her eyes. She went back into the house and an hour had hardly passed when she heard Simon whistling in the garden. He was walking very slowly. At the door he hesitated for almost a minute. She looked up when he came in. He was empty-handed.

"You haven't been to Bethlehem," said Deborah.

"No," said Simon.

"Then where is the cake, and the holly wreath, and the toy duck?"

"I'm sorry," said Simon. "I couldn't help it somehow. It just happened."

"What happened?" asked Deborah sharply.

"Well," said Simon, "just after I went around the first turn in the road, I found a child sitting on that big, white rock, crying. He was about two or three years old, and I stopped and asked him why he was crying. He didn't answer. Then I told him not to cry like that, and I patted his head, but that didn't do any good. I hung around, trying to think up something, and I decided to put the cake down and take him up in my arms for a minute. But the cake slipped out of my hands and hit the rock, and a piece of icing chipped off. Well, I thought, that baby in Bethlehem won't miss a little piece of icing, and I gave it to the child, and he stopped crying. But when he finished, he began to cry again. I just sort of squeezed another little piece of icing off, and that was all right, for a little while; but then I had to give him another piece, and things went on that way, and all of a sudden I found there wasn't any cake left. After that he looked as if he might cry again, and I didn't have any more cake, so I showed him the duck, and he said 'Ta-ta.' I just meant to lend him the duck for a minute, but he wouldn't give it up. I coaxed him a good while, but he wouldn't let go. And then a woman came out of the little house, and she began to scold him for staying out so late; and so I told her it was my fault, and I gave her the holly wreath just so she wouldn't be mad at the child. And after that, you see, I didn't have anything to take to Bethlehem, and so I came back here."

Deborah had begun to cry long before Simon finished his story. But when he had done, she lifted up her head and said, "How could you do it, Simon? Those presents were meant for the King of the world, and you gave them to the first crying child you met on the road."

Then she began to cry again, and Simon didn't know what to say or do; and it grew darker and darker in the room, and the fire on the hearth faded to a few embers. And that little red glow was all there was in the room. Now Simon could not even see Deborah across the room, but he could still hear her sobbing. But suddenly the room was flooded with light, and Deborah's sobbing broke into a great gulp, and she rushed to the window and looked out. The stars danced in the sky and from high above the house came the voice of angels saying, "Glory to God in the highest, and on earth peace, good will toward men."

Deborah dropped to her knees in a panic of joy and fear. Simon knelt beside her, but first he said, "I thought maybe that the baby in Bethlehem wouldn't mind so very much."

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